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THE CHINESE IN MONGOLIA.

CHINA overflows into Mongolia. Take Kalgan, for instance. *Kal-gan** means, in Mongolian, "gate," that is the gate in the Great wall,—the gate by which the Mongols enter China. In the same way Mongols talk of their own land as the *behind land*, and of China as the *inside land*. Chinese are, by Mongols, called *inside people*; Chinese goods, &c., are called *inside goods*, &c. That is, *inside the wall* is regarded as an equivalent for "Chinese." This seems to point to the fact that the proper boundary between Mongolia and China should be the Great wall. Perhaps it used to be. A curious practice in Kalgan itself seems to point in the same direction. The Kalganites are fond of theatrical exhibitions, which are mostly held in the open air facing some temple or other, and attended by crowds of the population. Occasionally the anniversary of the death of some empress or imperial individual makes it unlawful to hold theatrical exhibitions in China. The Kalganites however are not to be deprived of their beloved theatre. They simply pass through the gate and thus, being outside the Great wall, are not in China, and so can enjoy their shows to the full without let or hindrance. It does seem then that the Great wall is the legal boundary between China and Mongolia; but no one would suspect it from going and looking at the place. Chinese settlements are as thick outside the wall as inside. Now and then you may meet a Mongol horseman or two, and a train of camels under Mongol guidance; but in that neighbourhood they feel themselves to be pilgrims and strangers; everything in that region is Chinese and belongs to the Chinese. The nearest Mongol habitation is about eighteen English miles from Kalgan, and even there the Chinese settlements are not left behind. Beyond that there are Chinese inns and factories, and by one road, it is not till the traveller has left Kalgan about forty miles

* The Chinese name is Chang-chia k'ou. The Russians evidently picked up the name *Kalgan* from the Mongols, and introduced it into European use.

behind, that he has passed the northern end of the last Chinese agricultural settlement, and can say that he is fairly out among the Mongols of the plain. These Chinese agricultural settlements are gradually increasing in number and extent. Almost every year sees new men arrive, new fields brought under cultivation, and new mud houses erected, where before cattle roamed and felt tents stood. To the foreigner it is pleasant to see life and activity, where a few years before solitude reigned,—to meet cart loads of grain and straw lumbering along roads, where formerly there was little to meet except an occasional horseman or a silent train of loaded camels on a long journey; and to see, prominent from afar, patches of differently tinted cultivation marking, in bold checks, sloping hill-sides, which before only looked blurred and uncertain through the desert mirage.

Lovers of progress rejoice in such sights. Not so the Mongol. He looks upon it as an advancing tide which drives him before it, and which he has no power to stop. Most, perhaps all, of these Chinese cultivating aggressions take place with the knowledge and consent, perhaps even at the instigation, of the Mongol natives of the place. The Chinese farmers pay rent in money or grain to the Mongols, or perhaps buy the land outright. Whichever way it is, the Mongols receive benefit from the Chinamen, and evidently think that in so wide a country, a field or two will not much diminish their pasture. At first the native Mongols sometimes remain close by the newly cultivated fields; but the Chinaman keeps a sharp look-out, and, when the cattle approach the cultivation, drives them off in a direction which he knows to be inconvenient (so say the Mongols at least) to the owner. Then the Mongol has to send and bring them back, and by and by gets tired of living in a place where he has to herd his cattle. Is not the whole desert before him? So he moves off, and perhaps next year the Chinaman acquires another field and so the thing goes on. The Mongol by doing nothing, simply permitting the Chinaman to cultivate, gets a little income of grain or money which is very welcome to him, and this proves too powerful a temptation for his patriotism and love of his ancient traditions. Thus the Chinaman works his way in, and displaces, gently and quietly, but gradually and effectually, the retiring and helpless Mongol, who all the while regards himself as master of the country, and affects to despise the Chinese intruder. The Mongol is often grossly unjust in small things to the Chinaman. Though the Chinaman gives the Mongol a full and definite equivalent for the use of the land, the Mongol cannot get it out of his head that after all the Chinaman is there only on sufferance, and that he, the Mongol, may help himself to any little thing he likes. Not long ago a foreigner had his tent pitched near a small Chinese inn.

There was a beautiful patch of potatoes near by belonging to the keeper of the inn, and a neighbouring Mongol, discovering that foreigners liked potatoes, at once volunteered to get some. It was vain to remind him that the potatoes did not belong to him, and it was impossible to prevent him from bringing them. Without any reference to the Chinese owner, the Mongol was soon seen stepping about the plat, selecting the most likely, which he dug up, put into his lap, and came and poured them on the ground in the tent. Being again remonstrated with about his lawless conduct, he got quite indignant. "The idea" said he "of asking permission to take a lapful of potatoes from an evil Chinaman's garden. In Mongolia is not the country ours, and may we not take what we like? *These* few potatoes! Why when we want them we take a sackful, and nobody says anything about it." In saying this, it is to be feared, he expressed pretty correctly the Mongol feeling on the matter, and this is perhaps a fair sample of the petty annoyances the Chinese have to suffer at the hands of the Mongols. The Chinamen take it wonderfully quietly. The Chinese inn-keeper came afterwards to smoke a pipe in the tent, and when a small present was made him in return for the very welcome potatoes, to which the traveller had been helped, the old innkeeper was so delighted, that he sent as a return present, a quantity of the finest tubers he could find in his garden.

The Chinese take such unwarrantable liberties in Mongolia very patiently; evidently considering them as an unexpressed but unavoidable part of the ground rent they have to pay. But such cultivators, numerous and aggressive as they are along the border, form only one section of the Chinese in Mongolia. In such places as Lama-miao, Urga, Kiachta, there are large numbers of Chinese traders, carrying on extensive and important business. The population of Lama-miao is large. The Chinese in the trading port of Urga are sometimes estimated at about five thousand, and those in the Chinese trading town at Kiachta at about three thousand. But the Chinese by no means confine themselves to agricultural settlements and trading centres such as those mentioned above. Wherever there is a penny to be made, and often when no one but a Chinaman would imagine a penny was to be made, there is the Chinaman with his blue wadded clothes, and his close-fitting felt skull cap, busily engaged in making his penny.

As an illustration of how much more a Chinaman can make of circumstances than a Mongol, take the case of hay-making. Mongols make almost no provision for winter feeding. Summer and winter alike the cattle are turned adrift to live or die by what they can pick up. Ask them why they don't make hay for winter feed. They will say that

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they do, and they do provide enough for a very few animals; but the mass of their droves and flocks are left entirely without any provision. When deep snow comes, it ruins them. The cattle cannot pick up enough for life and they die. The Mongols look upon it as fate. They say they cannot help it, they cannot make hay for their cattle. Chinamen think differently. In districts within reach of China, up come a tentful of Chinamen with their poor specimens of seythes, and set to work, with great energy and perseverance, on grass that makes at best often a very poor swathe. But on they go to the astonishment of the Mongols, and finally finish up by dotting the landscape with cartloads of hay by the score, where Mongols would never try to harvest anything. The Chinaman pays so much meal per cartload of grass he has secured, and the Mongol is of course quite pleased; but he cannot refrain from contrasting his own happy lot with the hard lot of the Chinese, who, he thinks, must be reduced to the last extremity before they would think of making hay of such poor and sparse grass.

A very frequently met-with and a very flourishing individual in Mongolia is the Chinese blacksmith. A train of five or ten ox-carts will be seen slowly making its way to some central place. By and by, with his wadded clothes on even in summer, a Chinaman comes round and asks if there is any iron work to do; and, if you go later in the day, you will find four or five dirty-faced, sweating fellows hard at work, pulling the hissing iron out of the roaring fire, and making the desert ring to the lively time of their hammers and anvil. The wind-box and fire are placed at the mouth of the tent, and the five or ten carts are ranged round in a crescent, forming a kind of enclosure. Perhaps one or two carts may be loaded with iron bars or manufactured articles, the rest usually contain coal, which not being found in Mongolia, the Chinese smith has to carry along with him. The oxen are away grazing on the plain with a lad told off to look after them. At night they are brought home and folded inside the enclosure formed by the carts. This smith's shop travels round some months, then heads homewards again. They come with coal and iron, and return with flocks and herds. This is how they realise. The Mongols prefer to pay debts in cattle, and the Chinaman is nothing loath. It gives him a double advantage. The price of any piece of work is settled in silver. When cattle, in place of silver, are given, the Chinaman in most cases makes a little on the transaction. Then he leads his flock about with him for some months, slowly and carefully, fattening them as he goes; so that, by the time he reaches China, his cattle and sheep are worth a good deal more than they were when he bought them. The Chinese smith has thus two distinct speculations on hand at the same time, the proper trade of his venture as a blacksmith, and a venture in

cattle, the payment of his work. This might puzzle a foreign blacksmith, but the Chinese blacksmith in Mongolia is used to it, and, in most cases, conducts both speculations successfully. It is a curious sight to see the oxen, sheep, lambs and goats, driven home and folded inside the coal cart enclosure, and attended to by black-faced vulcans. More picturesque is it to see the fire of the forge by night, shining with a blaze of light over the recumbent flock. When an extra large piece of iron is brought from the fire, shedding an unusually fine light as it is laid on the anvil, and casting an unusually formidable shower of sparks when it is struck, there is usually a slight scattering in flight of the sheep most exposed; and often a huge horned, great, old, white, goat may be seen making his way from his place in the flock towards the anvil, near which he will stand picturesque, with the light falling on him—stand for ten minutes at a time, looking at the fire and the workmen with all the apparent earnestness and gravity of a man of science studying some unusual phenomenon of nature. This payment in cattle however is not always a source of clear profit. There are risks of many kinds connected with it. One of these travelling shops had two horses stolen last year; and no doubt the master ruefully counted up how many days' work he and his shop had performed, only to lose their labour at last. Doubtless the profit he made on the unstolen portions of his live wages compensated, in part, if not altogether, for this loss. The Chinese blacksmiths in Mongolia seem to be well up to their trade, and to execute orders carefully and punctually. The wonder is what they get to do. Horses are not shod in Mongolia, so they have no trade in this direction. Draught oxen owned by Chinese usually are shod, but these caravans don't depend for their shoeing on itinerant smiths they may meet. They carry with them shoes ready made and fix them on themselves. What smith work is there then to be done in Mongolia? There are spades, grass knives, tongs, grates, ladles, pot scrapers, bits, buckles, harness rings, lampstands, cartmountings, bucket-hoops, &c., to make and mend; and though the population is sparse and the iron wants of the country few, yet when the travelling smith makes his occasional visit he somehow or other finds plenty to do.

Chinese carpenters, too, find work for themselves in Mongolia. Temples, some large some small, abound, and almost every temple has an attendant cluster of small mud-built houses for the accommodation of the officiating lamas. These temples and houses are almost, if not altogether, without exception, erected by Chinese; and almost every large temple, in summer, has a number of carpenters and builders, and perhaps a painter or two at work repairing, extending, and decorating the sacred edifice itself or its cluster of lama abodes. Except house-building at the temples, and for an occasional rich man here and there

in other parts of the country, there is almost no occupation for carpenters. Notwithstanding this, there are travelling carpenters who make it the business of their lives to go about and search out the few little jobs that are to be found in the purely pastoral districts.

As we were sitting in a tent one day, two Chinese lads, aged about nineteen and fifteen, were rescued from the dogs outside, and accommodated with seats near the door. A neighbour, in the tent at the time, no sooner set eyes on the elder, than he set to scolding him for a water trough that had been made on a former visit, but which had, according to the Mongol, not turned out so strong as it should have been. The lad very quietly, and not at all disconcerted, said the workmanship was not amiss, but that the wood was not very good, and probably it had received hard usage. Then the master of the tent, in a half playful way, pointed to the younger of the two, who seemed a mere child, and boisterously declared he was good for nothing but eating his employer's viands, without making any return either in the shape of work or anything else. This kind of bantering lasted a good while, and the two lads took it very well. When tea was handed them, the master of the tent ordered it to be thickened well with cream, which was done, and the two hungry boys enjoyed it immensely. Leaving the tent we saw a lean ox standing in the shafts of a rickety cart, which contained half a bag of oatmeal, half a bag of millet, a box of carpenter's tools, a large saw, and a couple of much worn sheepskin coats. A little while after the lean ox was turned adrift grazing, and the two lads, with pleased faces, were busy sawing up a log of wood. It was pleasing to see these two lads making an honest and industrious living for themselves, and it was significant of the difference of the two races, to find grown-up Mongols dependent for odds and ends of joiner work on two Chinese children, one of whom, at least, was not old enough to be away from his mother.

Chinese joiners' shops, in fixed and permanent localities, are not common in Mongolia, but now and again they may be met with. Our camel driver discovered one once nestled among some low sand hills. The place looked pretty with its fences covered with creeping plants in full bloom, and its array of newly-sawn boards drying in the sun. The Mongol was quite staggered. "Three or four men" he said, "working away there, sawing and planing, and fitting, and pulling together; why, what a quantity of work they must get through in a year!" The little spot of industry and order among the sandy wastes, dwelt for days on the memory as a picture of beauty. The Mongol did not regard it with so much satisfaction, but he could not forget it, as was evident from his remark now and again "*Those Chinese are wonderful fellows.*" A day or two after, we came upon a Mongol car-

penter's establishment. There were two brothers of them, and they evidently did not go through any dangerous amount of work in a year. There were few or no signs of carpentering about the place, and, as far as could be learned, their main occupation consisted in collecting and selling parts of trees, which grew in that part of the country, suitable for cattle pegs, and horse posts, and in hollowing out watering troughs from the solid trunks of trees.

Most of the building is done by Chinese. Not only the few mud houses that are built, but most of the sod-built cattle pens, are the work of Chinamen. In the case of the turf-wall cattle pens, it can hardly be any want of skill that keeps the Mongols from doing them themselves; the only reason that can be given for their calling in Chinamen in this case, is their dislike to manual occupation, or to put it plainly—laziness.

If Mongols refuse to do even the simplest form of building, it is not to be expected that they would undertake the more difficult and complicated forms of it, such as brick work. Here the ingenuity and industry of the Chinese shine out brightly. Ask him to build or repair a brick house or temple, and he readily undertakes the contract, at a moderate rate too, though perhaps there may be no brick or lime-kiln within a hundred miles of the place. The contract settled, he sets to work. A small brick-kiln is soon dug on a sloping ground, which renders only the smallest possible amount of digging necessary. The clay is mixed and moulded; argols are bought, at so much per cart load, from the natives; and in a few days the kiln smokes beside a small but increasing stack of well-finished and properly burnt blue bricks. Sometimes good limestone is found cropping out on the surface of some hill-side near. In that case the Chinaman goes with his big hammer, breaks off some cart-loads of it, and burns it in his kiln; but in other cases, the lime has to be carted from a distance. Either way the Chinaman overcomes his difficulties, and completes his contract in a workman-like and satisfactory manner.

These rudely-constructed and temporary kilns sometimes cave in, or otherwise break down, before the work is finished; and perhaps nothing impresses a Mongol more with a sense of what seems to the easy going shepherd, the terrible struggle and the degraded hardship a Chinaman has to meet with in the endeavour to nourish his life, than to see half a dozen Chinese labourers hurrying about, amid smoke and steam, in their endeavours to remedy some break in the mud face of the kiln, that has suddenly taken place and threatens to make their firing ineffectual. Many old kilns now disused, may be seen at suitable spots near temples; and now and then one may be found in use. A short time ago one might be seen where lime was being burnt, and

bricks, tiles, and even fancy chimney pots, were being produced by the potters' art. The machinery was of the simplest. The roof tiles were made in cylinders partially cut through in three or four places. At some stage of their manufacture the cylinder was divided at the cuts, into three or four parts, making as many tiles. Four or five men and boys managed the whole affair, and lived in a small hut or shed erected against a bank from which they had been digging their potters' clay. The whole thing was most inexpensively conducted, and a large amount of work was done, as was manifest from the cart-loads of brick, tile, and lime, that day after day might be seen passing to the temple.

Well-sinking is another branch of industry which, in Mongolia, is almost wholly in the hands of the Chinese. Mongol wells are seldom deep; for the simple reason, that Mongols will not live in districts where they cannot reach water near the surface of the ground. They are destitute of pumps, and seldom, perhaps never, use the wheel and rope by means of which the Chinese can draw water from great depths. The Mongol draws water for himself, his flocks, and herds, by means of a skin bag at the end of a wooden pole; which pole is sometimes lengthened by a hair rope at the upper end. With this apparatus it is quite a formidable task to draw water from a depth of eighteen or twenty feet. When there are large flocks and herds to water, even shallower wells than this are a terrible strain on the back. Twenty or twenty-five feet is about the deepest well a Mongol likes to have anything to do with. Now it might be supposed that the Mongols themselves could dig and build such wells. Perhaps in the majority of wells the water is within eight or ten feet of the surface of the ground; but even then, the Mongols will not dig the well themselves but wait till a well-digging Chinaman comes round. When he does come, he pitches a tattered blue-cloth tent near the selected spot, and goes to work slowly and quietly, but makes a good and thorough job of it before he is finished. In regions where stone can be found, the well is stone built, and this makes the most satisfactory well in Mongolia. In some places stone cannot be found, but a kind of willow abounds. In these regions the well, inside, is faced with wicker work, which however is not at all satisfactory. The wood and bark decay and taint the water badly sometimes; especially after disuse for a time, rendering it almost unfit to drink. In some parts of the country again, neither willows nor stone are to be found, and in such cases, if tenacious sods can be had, the well is turf-faced. This sort of well is not so permanent, but it answers the purpose. In some other cases stone, willows, and tenacious turf are all three wanting; and then, part, at least, of the inside facing is done with the skulls of horses, oxen, and camels picked up on the plains. In one part of Mongolia the Chinese well-digger has little or

no occupation; that is in the region of sandy hillocks, where, in most cases, water can be found within a foot or two of the surface. In those regions wells are not much used; water for the most part, being obtained from little pools in holes a foot or two deep, dug out as occasion requires.

Chinese skin-dressers too, abound in Mongolia. Perhaps in nothing is the laziness of the Mongols more conspicuous than in the matter of skin-dressing. Robes of sheep skin are necessary in Mongolia, for perhaps nine months of the year. Everybody must have them. Without them it is hardly possible to keep in the life. Everybody too knows that sheep abound in Mongolia. There, then, are the skins all ready to their hands; all that is wanted is to dress them. One would think they might do that, especially as it is in a case necessary for existence. They can do it. One day we came upon a Mongol lad pushing a pole round another upright pole as if he had been a mule grinding corn. We were told he was dressing skins for garments; and on looking again sure enough there were certain skins fixed to the upright pole, which were being rubbed in this rude kind of mill, in which the youth was the moving power. They can dress skins then, and sometimes do; but they very much prefer to let Chinamen do the dressing for them, and the Chinamen are only too pleased to get the job.

Even an industrious Mongol, whom we met afterwards,—one who was not at all inclined to idleness, as many articles necessary to horsemanship, of his own manufacture, hung ready for sale in his tent could testify,—even this man was waiting and waiting for a Chinese skin-dresser to come; and it was not till the cold weather approached too nearly to admit of more delay, that he could make up his mind to dress his own skins for his own winter coat. And thus it comes that there are to be seen in Mongolia, small companies of three or four skin-dressers, travelling about and camping down here and there, making a living by dressing the skins which the Mongols might very well have dressed for themselves.

Felt-making is one of the few things that Mongols profess to be able to do; and they do a good deal of it—perhaps most of it. Sometimes one may come upon a green spot of level ground beside water, lively with men, women and children, busy among quantities of wool spread out on ox-skins. They are making felt. Sometimes too you may come upon a solitary horseman riding about, with something like a barrel with a stick through it trundling behind him. The barrel-like roller which he is dragging along is a great roll of felt, and this trundling it over the plain is part of the process of manufacture. The Mongols can and do make felt, but the Chinese too, can and do make it better. It would be difficult to say what proportion of the whole is of Mongol make, but certainly the Chinese drive a thriving trade in

this line of business. Tent felts, the ordinary tent coverings that is, Mongols can make pretty well, but all the finer sorts are of Chinese make. If a Mongol wants a felt over-coat, he has to buy it of a Chinaman; and it is no uncommon thing to see a Mongol trying to buy even the commoner sorts of coarse tent felting from the Chinese. It is the fatal facilities afforded by the Chinaman that prove irresistible to the Mongol. A Chinaman comes round before the wool season, and enters the Mongol's tent. He drinks tea, talks of the season, and the current prices of things. Then he proceeds to business. The long and the short of it is, that he offers the Mongol so many cash per head to be allowed to comb his sheep for him, the wool, much or little, to be his, the Chinaman's. This is very tempting. The Mongol at once has vision's of sitting coolly in his tent, or riding about among his friends, while the Chinaman and his men are sweating away at the struggling sheep. No bother looking out and buying combs; no trouble inviting friends and neighbours to assist in the combing; no expense feasting them. Then again the Chinaman is not only willing to do the combing at his own expense, and to pay at a fixed rate per head of sheep, but will not object to make an advance of money or goods on the transaction, even before he begins his combing; or is willing in place of the whole or part of the money, to make and deliver so many pieces of felt of a specified size, shape, and quality.

Now perhaps the Mongol loses a little by putting it wholly in the hands of the Chinaman; perhaps he loses a good deal; but again perhaps he loses little or nothing. It is quite possible that the Chinaman, with superior manufacturing ability and industry, can afford to give the Mongol almost as much as he (the Mongol) could have—with his inferior ability—made out of the fleece of his own flock, had he combed and manufactured it all himself; it is quite possible that the Chinaman may be able to do all this and yet have a sufficient profit for himself. Is there not such a thing as people buying cotton from the grower, taking it home, manufacturing it, and being able to sell it back to the grower for his shirts, quite as cheaply as the grower could have done it himself? At anyrate there is the Chinaman with his specious, perhaps even advantageous, offers, which the ease-loving Mongol finds it difficult to resist; and thus it happens, that the Mongol lounges about smoking his pipe, and idly looks on, while the laborious Chinaman does for him, one of the very few things which he could have done for himself.

Chinese industry in Mongolia leaves to the Mongol little except the breeding, rearing, milking and tending of cattle. Even here the Chinaman does not keep quite aloof. The Mongol breeds, rears, milks, and tends, it is true, but it is often left for Chinese enterprise to perfect

and prepare for the market. Take horses for example. It is true Mongols often keep their droves in their own hands, and drive them direct to the market when they want to sell ; but it is also true, that a part,—it would be difficult to say exactly what part, of the horses that come into the Chinese market, become the property of Chinamen long before they leave their native plains. Chinamen go, it is said, to even the furthest boundaries of Mongolia, buying up horses, animals which they judge would be likely to turn out well. They may be poor enough, and miserable enough, when they buy them. That does not matter. The poorer the better—they cost all the less ; if only they have it in them, and will, with care, become good horses, the Chinaman takes them gladly, paying money down sometimes ; more frequently giving goods in barter. As soon as his drove gets a commencement, he moves slowly round, buying up more, choosing the best pastures, and fattening the horses he has. In this way he goes slowly about hither and thither, but all the while gravitating southwards ; his drove increasing in number, his horses fattening, till at last he finds himself on the north frontiers of China, with several hundreds of horses of different values, but most of them fat and in the best possible condition. The care, the change of pasture, the thoughtful treatment, all tell on the animals, and most of them are in much better condition than they would have been, had they been left during the same time in the hands of the original owners. But it is not only in putting the finishing touches on horses in developing them for the market, that the Chinaman excels the Mongol. It is in selling them to the best advantage that the Chinaman shows his superior skill. If a Mongol has horses to sell, he, for the most part, has to take his chance of the market. If he lives far away, he must make up his mind when to drive them to market ; and then, as it would be inconvenient and expensive to remain long in China, or to drive them home again, without accomplishing a sale, he pretty much has to take what he can get. If he lives near China sometimes he sends in a horseman to learn how prices run ; sometimes a friend or acquaintance brings him word, and then he runs down his spare stock and sells. Even in selling, the Mongol is at a disadvantage. The Chinese are too sharp for him. On one occasion, a Mongol was driving some hundred or two of horses to China for sale. When he crossed the frontier he had good hopes of his trade, for horses were in demand. On the road a Chinaman met him, offered him so much per head. The price was agreed to, and the horses driven home to the purchaser ; when the seller learned that he had parted with his stock much below the common market value.

The Chinese horse-drover is not to be so easily done. He settles down somewhere in good pasture near the border of Mongolia, shifting

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round from time to time, within certain limits, and paying a small daily grass rent to the Mongols residing where he is encamped. He is thus in no hurry to part with his stock, and can afford to wait till prices rise. Meantime one or two members of the firm remain at the Chinese market town watching opportunities and the market generally. As soon as prices look up, or indications of hope appear, a mounted messenger is sent off to the encampment of the drove, and in a day or two any indicated number of horses are in the market. If they meet with buyers, good and well; if not they can easily be taken back to rejoin the drove. The Chinaman is not in a great hurry to sell. He can afford to wait his chance, and does wait. Compared with this systematic and deliberate way of trading, the Mongol's trading-ventures are only leaps in the dark. It is not strange that these Chinese horse-speculating firms flourish in Mongolia; for through their superior management, they can afford to give the Mongol owner from whom they buy, almost as much as he could get for his horses in the market, and yet make a good profit for themselves.

Chinamen, too, are great on speculating on sheep. Ordinary Chinamen try it, but don't succeed so well as the Mohammedan or *Hwei-hwei*, as he is called. His manner of proceeding is much the same as that of the horse-dealer, modified and altered only so far as is necessary to suit the difference between horse-flesh and mutton. He spends even more time and care in developing and fattening, and has more marked success than his horse-dealing compatriot. The *Hwei-hwei* buys only good sheep, and when he has bought them, spares neither time nor labour to make them as perfect as possible. With the sheep-flock is usually associated an ox-herd. Day and night the comfort and welfare of the sheep and oxen seem to be the only things thought of. By day men lead them about slowly; by night men *sleep awake* beside them. At night too they are encircled with slowly smoldering fires of argol dust, to keep away insects from troubling, and, perhaps, wolves from hurting them. When circumstances permit they are led to streams and bathed. This sheep and ox-venture usually travels with two large white tents, eight or ten ox carts, and quite a number of men. You can tell a Mohammedan's sheep-flock at a glance—from a distance by its whiteness, near at hand by the prime condition of almost every animal. He buys only picked sheep, and he further makes them more select by a custom not practised by Mongols—that of salting them. This process of salting, the writer of this paper has never seen, and therefore will not attempt to describe it. Mongols have often furnished descriptions of it; but experience has shown that Mongol evidence and Mongol descriptions are so utterly unreliable, that no writer is safe in stating anything about Mongolia which he has not seen with his own

eyes, or testified in his own experience.* To keep within the sober and safe limits of certainty, this salting takes place in spring. Mongols say the salt is offered to the sheep and they eat it. Then comes the testing time. Weaklings die; those that survive gain an impetus to their life, that renders them much more valuable than if they had not been salted. So say the Mongols. In corroboration of what they say, it may be added, that, in spring, *Mohammedan mutton* is quite an institution in Mongolia. Whole carcasses of sheep, skinned and cleaned, are sold for small sums, and are eagerly eaten by the Mongols. Our caravan once bought such a mutton for a sum equal to about two shillings sterling! Cheap enough too, for the animal had not been so very lean after all. The Mongol account of these sheep is that they do not die, but are killed to prevent them from dying. The Mohammedan after or during the salting process, sees that the animal is about to succumb, and hastens to prevent that disaster by cutting its throat. In this way it happens that the carcass of a sheep is sold for a very small sum. The mutton seems to be wholesome enough, the main drawback being that it is tasteless and not very tempting as food. The number that die under this ordeal seems to be large; but it is to be supposed that the superior fattening power acquired by the survivors, more than compensates for this loss. Certain it is, that the survivors do flourish wonderfully, and come to the market exceedingly fat, as may be seen by the rows of beautiful carcasses, with enormous tails, that adorn butchers' shops in Peking and other cities of North China. Perhaps most of the mutton that comes to the Chinese market is fattened by these Chinese sheep speculators, who go up to Mongolia and surpass the Mongols at their own trade. To see a Mohammedan flock and a Mongol flock of sheep on the way to market, is a contrast indeed. The Chinaman's flock consists of animals mostly of a size,

* A curious instance of being led astray by trusting to unreliable Mongol evidence occurs in connexion with the camel. Many people, and some writers—among the latter Colonel Prejevalsky—say that camels, but for the aid of man, would die out, because the calf when born, cannot rise up to take its first suck except a man lift it! Colonel Prejevalsky makes a much more extraordinary statement than this about the helplessness of the camel. Now the camel is awkward enough naturally and really, but he seems to be not such a fool as people would represent him. The preponderance of evidence, after much patient cross-questioning, seems to be, that the camel and its young can look after themselves like other animals, without the interference or help of man. It is customary to lift up the calf at first; this, say Mongols, is only an act of kindness, and when the birth takes place away out on the desert beyond the eye of man, camel and calf come slowly walking home together at night. In an article, written and published sometime ago, all mention of this supposed helplessness was purposely avoided; because I had not seen, myself, any cases of this helplessness, and was afraid to make any statements which had nothing better to rest on than the uncertain basis of Mongol report. If other travellers and writers would only exercise a like caution, and confine themselves to what they certainly know, their writings might be less wonderful, but more trustworthy; and they would avoid the double evil of falling into error themselves, and misleading their readers.

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clean and beautiful, with broad backs, and great full flat tails, and is lead or driven, or more likely both, by men moving along slowly on foot, allowing the animals time to travel leisurely. When an animal gives in, foot-sore or lame, they usually arrange to have it carted a stage. In all respects the sheep seem to be wisely and patiently cared for. Meet a Mongol drove, on the other hand, and the contrast is striking. There are several Mongols on horseback, each armed with a long rod, and driving along a dejected-looking flock of unhappy, over-driven animals, many of them poor-looking things, most of them manifestly tired out. Now and again too you may see the managing Mongol stop to bargain with some Chinaman by the way, for some broken down sheep which can go no further. Altogether, whether regarded from a humanitarian or commercial point of view, the spectacle is melancholy. Any one who has the opportunity of contrasting the Mohammedan and the native Mongol flock, as they come to market, cannot fail to be struck with the difference. Now if the Mongols are anything they are shepherds, and if the Chinese excel them so manifestly in their, the Mongols', own peculiar occupation, sheep-rearing, it is not at all to be wondered at that they, the Chinese, should by their ability, get into their own hands all the other industries of Mongolia. Ask the Mongols why they do not adopt the same method of sheep-fattening as the Mohammedans; they answer, it is not their Mongol custom. Ask them why they do not apprentice their sons to learn the various arts and trades practised by the Chinese in Mongolia; and they only laugh at the idea. Thus it happens that the Chinese not only have got hold of most of the trade and industry of Mongolia, but remain safely in undisputed possession of the same.

The Chinese, too, much excel the Mongols in the transport of goods. It is sometimes supposed that most of the carrying in Mongolia is done by camels. This is quite a mistake. Much carrying is done by camels; but a seemingly, at least, vastly greater amount of transport is done by means of ox-carts. Camel travelling is quick, averaging about thirty miles a day, and any goods that need to be forwarded quickly must go by camel caravan. It is expensive though, and all manner of heavy goods not in any special hurry, usually go by ox-cart. Ox-cart transport averages about ten miles, or less, per day, and it is this kind of carrying that is mostly in the hands of the Chinese. In Mongolia you may come upon an encampment of carts, numbering some hundreds. The oxen are away grazing under the care of one or two men; other men are cooking, and some are usually mending the cart wheels. The carts are curiosities in their way. In the design of their architecture no iron is needed, except two small pieces of cart-iron laid under the "clog" where the weight of the cart

presses on the revolving wooden axle. As a matter of fact, there are usually some hoops of iron, binding splinters in the wood of the wheels. These iron hoops, however, are only by way of mending, and a good new cart has no iron, except the two slips of cast metal to keep the axle from wearing out the clog. Such carts cost about sixteen or twenty shillings English, or perhaps less. Everything being of wood, they are easily tinkered. The wheels are fixed on to the axle, which revolves. This makes it rather awkward to turn or go round sharp curves, but these simple light carts, stand a wonderful amount of knocking about, and traverse the desert year after year carrying heavy loads. These cart caravans are Chinese speculations, and in the night you may hear them passing in slow procession, winding along to the monotonous music of their soft-toned wooden-tongued bells. The Mongols of one district are capable of getting up ox-cart caravans ; those Mongols, namely, that live towards the great salt-producing lakes. They also cart salt to China, and seem for the most part to manage to keep the trade in their own hands. The Mongol ox-cart caravan differs from that of the Chinese in some particulars. For example, the Mongols lash on the salt to their carts in bricks or cakes, with thongs of hide ; the Chinese fit on a grass circumference and bottom and top, and pour the salt in as it comes. The Mongols use carts with wheels that revolve on a fixed axle; quite a superior article to the Chinese axle fixed into the wheels, less exhausting to the animal, but more complicated, less strong, and more liable to damage. The Mongols usually travel with their oxen by day ; the Chinese travel by night, which is cooler and better for the animals, because it allows them all day to feed ; and finally the Mongol driver rides a horse, while the Chinese driver walks. In most of these particulars, the Chinaman differs from the Mongol on the side of economy and superior management ; and the wonder is, that the salt-carting Mongols can keep the field against such competitors. The Chinese feed their oxen in Mongolia a little on grain, as they may need. The grain they sometimes carry with them, sometimes they store it up in Mongol tents near the road. A band of eight or ten Chinese were once seen advancing towards a Mongol's tent. This was quite an extraordinary sight, and watch was kept to see what would happen. Soon the whole band emerged in single file, bearing each a huge bag of grain, and looking like a string of ants carrying grains of rice. They belonged to an ox-caravan near by, and the grain had been left there, probably on a former return journey. Mongols never think of feeding their oxen. They are turned out to pick up grass. If they cannot keep up their strength on that, why then they must just work as long as they can and stop when they get too weak. The extra care and expense the Chinaman bestows on his oxen pays well. The oxen have

a better look about them, and then the handful of grain they get now and again, keeps them up, so that they can work most of the working months of the year. But perhaps the best sample of the all-pervading Chinaman in Mongolia is the trader. East, west, north and south there he is. In great centres, such as Lama-miao and Urga, beside almost all large temples, even in remote and rural districts, there he is, fixed or wandering, buying or selling or both; doing a great business of thousands of taels, or driving small bargains in the retail trade and turning over only a few cash. Always economical in his business arrangements and life, he can live where other men would starve, and even the smallest amount of profit is sufficient to induce him to come and make it. People are sometimes told you can buy nothing but mutton in Mongolia. It is a great mistake. There are many things you cannot buy; but the number of things you can buy is many. Close to most of the temples are regularly built shops, with gate way, court, and rooms all in the Chinese style. The Chinese owner pays a fixed sum to the temple lamas as ground rent, and privilege money, and there with perhaps ten, fifteen, or twenty "hands," he carries on a trade in all manner of things with the natives far and near. There is always a feeling in the lama mind against such trading institutions so close to temples. A good round ground-rent, in most cases, overcomes the scruples; but in the case of some temples, which pretend to a higher level of religion, the Chinese trader is not allowed to build a house, but must content himself with carrying on his business in a tent. In the case of one celebrated temple, not only is the Chinese trader forbidden to build, but he is also forbidden to pitch his tent nearer than a place assigned about two or three miles away. The trouble is, that when a Chinese trader is allowed to squat close to the temple, the lama youths and men constantly succumb to the temptations of whisky and debt. These settled traders have usually a train of ox-carts coming and going between their Mongol shop and some frontier town; and thus keep themselves supplied with whisky, tobacco, grain, meal, cloth goods, ironware, leeks, barley-sugar, Chinese biscuits, moon-cakes, and an almost endless variety of other articles, called for by the Mongols. The nominal prices at which these shops sell are not so bad, the worst of it is that they give short weight and measurement, and in this way the things, though seemingly cheap, are really dear. One shop at least, in addition to the usual variety of goods on hand, keeps a stock of iron-workers' coal, which it sells to the travelling Chinese smiths, who may run short of that commodity, charging so many cash per catty. Some of these trading outposts, are old-established concerns, and one of them, which formerly stood beside a temple, now stands alone, and seems well frequented though there is

no other attraction. Shifting sands threatened to cover up the temple courts, so the lamas removed bodily; but the Chinaman found he could stand his ground and so remained. These shops in southern Mongolia, at least, are, comparatively speaking, numerous, and any one with money can have little difficulty in purchasing most of the coarser and commoner sorts of food and raiment. It is pleasant, after the monotony of the desert, to come upon one of these establishments, with its roofed gateway, walled in courts, paper windows, numerous hands, and, often, vegetable and flower garden. It seems a little spot of civilization amidst the solitude of the unconquered desert. The shopmen too, are usually politer and more friendly to a foreigner than they are in China. Probably they feel isolated among the Mongols, and are glad to see any non-Mongol face; though perhaps this is only seeming, and may be merely the foreigner's relief at seeing even Chinese faces and things after much Mongol seclusion. In connexion with Chinese shops in Mongolia, occurred an illustration of how many Chinese use the term "foreign devil." A foreigner had been purchasing at one of these shops, and went soon after with silver and scales in hand, to weigh out the metal. One item in the account was disputed, when reference was at once made to the sale book, in which, under the purchaser's name, written in huge characters, are entered, in minute writing the details of each purchase. Now this shop had been particularly obliging, and in addition had sent several small but very acceptable presents of cabbages, &c., which they grew for their own eating and health, but would not sell at all at any price. There was no room to doubt their friendliness. It was therefore with a good deal of amused astonishment, that the foreigner saw himself figuring in the Chinaman's account-book as *Yang-kuei*,* and that in nearly two-inch characters.

Some of these shops flourish and make rich, and, turning a part of their revenue into horses, own large droves, which, in the hot summer days, may be seen on hill-tops from afar, lending picturesqueness to the landscape with their variegated colours.

These shops usually undertake the finding of the grain and flour used at the great temple services, at which most of the lamas of the tribe assemble twice a year.

The fixed shops form only a part of the Chinese traders in Mongolia. There are a great number of smaller traders, who traverse the country, calling at every tent with their one, two, or three ox-carts, laden with all sorts of things, to supply the real or imaginary wants of the Mongols. They have sugar cakes for the children, clothing and whisky for the grown-up people, papers of bright coloured silk thread

* "Foreign devil."

for the women to embroider with, and a host of other temptations which the Mongols find it difficult to resist. Then too, though the goods are priced nominally in cash or silver, the Chinaman will take cream cakes, skins, or other produce, or for that matter, let his customers have the things on credit. These small dealers do a great amount of trade.

Perhaps, though, the most curious of all the Chinese trading speculations in Mongolia, is the *summer ox*. The Mongols are a race of cattle-owners, and a great part of their food is supposed to consist of the flesh of their flocks and herds. Does it not then seem strange that these cattle-breeding Mongols, should be at times, dependent on the Chinese for their supply of butcher meat? It happens thus. In summer the Mongols eat little flesh, and subsist mostly on grain and milk. They do not like to kill their cattle at that season; partly because they are not then fat; but principally because the flesh would not keep well in hot weather. But they long for meat occasionally, and the Chinaman knowing the Mongol's weakness, comes from the borders of China with a companion or two, an ox-cart, a cargo of whisky, and two or three oxen. Timing himself to be at a certain temple at a certain festival, or simply selecting a central spot in a populated district, he sends out word that on a certain day he will kill a *summer ox*. On the appointed day, from far and near come the horsemen like vultures to the prey. Whisky and beef are wonderful attractions. The Chinaman has hired, for a day or two, a Mongol's tent, in which he plays the double part of publican and butcher, dealing out to his customers short measure of spirit and light weight of flesh; exacting in return heavy weight of silver, or more likely increasing largely his customer's existing debts. A few hours suffice to dispose of a huge carcase and a good-sized wicker jar of wine. If circumstances seem to warrant it, a second ox is slain, and another jar broached. If not, the skin, which has been drying on the ground outside the tent, is rolled up; the big pot, in which have been prepared tripe and boiled pieces of flesh for retail consumption on the spot, is loaded on to the carts; the surviving slaughtering stock are hitched on behind, and a start is made for some other centre or festival, when the same scenes are re-enacted. Just fancy, the Mongols, cattle breeders and rearers, letting a Chinaman, with his light meat scale and his heavy silver balance, come up to them among their flocks and herds and sell them beef! The *summer ox* does not seem a very difficult or complicated speculation to manage, and if with all the natural advantages of place in their favour, the Mongols are so destitute of enterprise as to leave it to Chinamen, it is not at all surprising that the Chinese do almost all that is to be done in Mongolia. This, the case of the *summer ox*, seems rather a striking instance of the Mongol's want of

energy or aversion to anything a little out of the direct line of cattle rearing ; it is only one instance of it however; and it is the helplessness or laziness here exemplified, which must be held accountable for the fact, that almost all forms of industry and trade, high and low, mean and honourable, are nearly, if not altogether, in the hands of the Chinese. The Chinaman performs the meanest offices, and his energy raises him to the highest places. Here you may see a poor, ill-clad labourer building, for a miserable wage, a turf wall for a Mongol's cattle pen ; there you may meet a sleek Chinaman swimming along on a high-priced smooth-going steed, receiving deference and respect wherever he goes ; for is not he one of the senior partners in a firm doing a trade of perhaps thousands of taels per annum ?

One thing though must not be forgotten ; that is, the difficulty the Chinese have in getting money out of the Mongols. The Mongols do not seem to object to being in debt, and the Chinese do not seem to object to give them credit. Many Mongols are hopelessly in debt ; and, though their Chinese creditors know it, they still continue to supply goods, getting part of the old debt paid up when the new debt is contracted. Even in so small a transaction as the few pounds of beef a Mongol buys of a Chinaman who slays a summer ox in his neighbourhood, the paltry debt lies over sometimes a twelvemonth before it is paid. In the case of large shops and large transactions, it sometimes happens that goods are year after year supplied to Mongols, who, it is known, must at last die bankrupt, and leave an unpaid debt of some hundreds of taels. How then can the Chinese make their Mongol trade pay ? It must pay, else so many would not be engaged in it. How then does it pay ? Evidently through the force of long prices and short measures. Take, as an example, the man who dies leaving the shop he has dealt with two hundred taels in the lurch ;—how can the shop stand it ? Well, a few taels may be obtained from property left, such as cattle, which can be sold ; but the property thus left often amounts to but little ; and the mass of the debt remains as before. How then can the shop stand it ? Very well indeed. It has traded with him, say thirty years, and done much business for and with him, for a small man would not be allowed to get so deeply into debt. All along it has known what the upshot would be and has prepared for it ; and thus, by way of preparation for the end, the Mongol may have been overcharged and overreached, perhaps to the extent of double the amount of the finally unpaid debt. It seems a little doubtful whether the Mongols think that they are thus *doing* the Chinamen, or realise that they are being *done* by them ; but most of them are content to trade in this unsatisfactory way, partly, doubtless, from the debt-contracting facilities offered them by the Chinese. There are however

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some individual Mongols here and there who are not bound by a debt to any shop; but who go, silver in hand to market, and make the economical and satisfactory purchases which are possible to those only who pay ready money.

However long a man may be a trader or worker in Mongolia, he does not regard that country as his home. Cultivators bring their wives and families and settle down permanently; but the trader and workman have their wives and families usually hundreds of miles away somewhere in China. Mongolia they come to only to make money. With the money they acquire they mostly seem to buy land in their native place. It is said they are forbidden by law to take their wives to such places as Urga and Kiachta, and the fact that their families are in China, ensures their periodical and final return. Perhaps it is to ensure their return that China insists on retaining their belongings. Companies of returning traders and workmen may sometimes be seen on the journey home; and the manner of their return well illustrates the thrift and fertility of expedient these Chinese have. Not content with taking home their little earnings in silver, the poorer class of adventurers, thrifty to the last, attempt not only to return as cheaply as possible, but even to make their journey home an actual source of profit. They invest a part of their money in a horse or two, travel them carefully home, and sell the animals at a profit when they get there.

The Chinaman often suffers much in his travels in Mongolia. Take two fair examples. Three men, labourers evidently, on their way probably to some job, were seen plodding along a road, weary and fatigued. They passed us as we rested. The next we saw of them, they were sitting on the bank of a stream, having their mid-day refreshment. Actually they seemed to be having nothing but a little oatmeal, mixed with cold water, and stirred up with the finger. We felt inclined to pity them, but two Mongols, natives of the place, who came along, began to hoot at and make sport of the poor fellows, who took it very patiently and went on stirring up and drinking their gruel. The Mongols laughed at them for being so poor as to have to put up with such hard fare. But, it may be remarked, Mongolia is a hospitable place; why did they not go to a tent and have some hot tea—were there no tents near? There were tents near, and Mongolia is a good place for hospitality, but hospitality, fine as it may sound, often costs the traveller more than the less fine-sounding, but cheaper and more comfortable accommodation that can be bought in an inn. If these Chinese had been footing it in China, they would have stopped at a tea shop or tea shed, and had some tea or hot water at least, and been comfortable. If they had gone to the Mongol tent near by, they

would have been attended to, but would have been expected to part with some of their provisions not as payment, but as a gift to their host. They could not afford the gift; so they had to be content with cold water.

A company of eight or ten men were on their way home from Lama-miao to their native place. They all seemed to have horses; some had more than one. Near a well they called a halt, hobbled their horses to feed on the summer grass, and, in a brisk shower of rain, began to gather fuel to boil one or two small kettles they had with them. Tent, pot, water-bucket, general apparatus, they had none. Some took the kettles to the well and filled them; some gathered fuel, and some strove to blow the damp and smoldering argol into a blaze. Meanwhile the shower continued and the rain rattled on them. Miserable enough they seemed. A Mongol, from a tent close by, wondered why they preferred to sit out in the rain, and blow at damp argols, when they might go inside and have shelter and the use of the fire. It was for the same old reason, they were cheaper outside. Doubtless most of them had been away for years, and when now returning, were anxious to travel as cheaply as possible, that they might have all the more to take home.

The Chinese in Mongolia seem to hail mostly from Shan-hsi. Whether traders or workmen, they seem to have but one aim—to make money. Being alone they can live cheaply, and they do all they can to save the money they get. Their being alone and living without comforts, though, sometimes defeats their object, by leading them into vices such as opium and immorality. It is very sad to see a man who has banished himself from home for some years, that he may return with a little riches—it is a pity, to see him defeating himself by smoking opium. As for the immorality, in such places as Kiachta and Urga, it is simply brazen-faced and shameless, yet no one seems to feel distressed at the sight of it. Even at home and surrounded by their friends and families, Chinamen smoke opium and are immoral; but the banished life in Mongolia is apt to increase these vices. The Chinamen, however, who in Mongolia are utterly ruined by these vices are comparatively few; and few men revisit their homes without bringing with them a good amount of hardly-earned plunder; and thus it happens that silver is always a scarce commodity in Mongolia. However much the Mongols may get for their cattle, it does not enrich the country long. By hook or by crook, the Chinese soon earn or trade it out of them, and carry it off to their own country.

It would probably annoy and stir up to greater activity, any country of ordinary pluck, to see its silver carried off year by year to a neighbouring land; but the Mongols look on quietly and let things

take their own way ; and no doubt the Chinese government is well satisfied to see the Mongols contented to remain poor and helpless. As long as they are so they cannot do much harm.

In addition to the various kinds of traders mentioned above, there is another class that must not be forgotten, that is the *Peking traders*. These stay only a few months in summer, and then return. Their movements are accounted for in this way. At Peking, both inside the city and outside, at the Mongol quarters, there are numerous large firms, whose trade is with the Mongols only. In winter the Mongols flock to Peking, and then the trade of these firms is brisk. But in summer there are few or no Mongols, and little or no trade. From spring to autumn is rather a long time to lie by idle ; so in summer these firms make up two or three hundred taels worth of goods, strap them on to hired mules, mount two or three men atop, and send them off to Kalgan. Arrived there, they find old Mongol friends hanging about waiting for them, ready to take them and their goods round Mongolia in ox-carts, for a monthly hire of about one tael and six mace per cart with ox. The man has to be paid wages in addition, and fed and supplied with tobacco and snuff. A bargain is struck, away goes the Mongol home for his oxen and carts ; the Chinamen buy a few necessaries such as millet—black rice they have brought with them from Peking—and when the ox-carts arrive, away they go. They frequent temples at festival times, when they hire tents from the lamas at so many cash per day ; and during the festival, for a few days, drive a brisk trade. At one temple not long ago in summer, might have been seen, the Pekingese in a row at one place, and a row of traders from other quarters in another place, camped in their tents, gay and busy, as if they had been the Peking-street, Lung-hsien street, &c., of another vanity fair. Peking traders remain generally but a few months. When the festival season is over, and most of their goods sold, they return again to Peking to wait for the winter influx of Mongols.

The Chinese in Mongolia seem to master the spoken language very well, as far as understanding and making themselves understood are concerned; but they speak it queerly, as it were in monosyllables and with tones. The numerous *r's*, too, become in their mouths *l's*. This is the common rule. There are however a few Chinese who have commenced their life in Mongolia when quite young, and these few generally speak it much better than the others. In matters of pronunciation, foreigners—that is Europeans—have less difficulty than Chinamen, but the Chinese get good idioms and full vocabularies. Very few of them know anything of the written language; they come to Mongolia to make money, and Mongol writing does not help them to that; so they leave it alone. I met one young Chinaman who could

pronounce his *r's*, speak Mongol without adorning it with tones, and who was also a fluent and correct reader. He was, I think, the only Chinaman I ever met in Mongolia who seemed to care two straws about Mongolian writing or literature.

The Chinese in Mongolia seem to partake a little of the frankness and openness of the Mongols, and come readily for medical treatment; and I have repeatedly doctored Chinamen in Mongolia who hailed from Peking, and knew our hospital, but who had never ventured to enter and ask assistance there. Perhaps, though, it may have been the feeling that we were fellow-exiles that attracted them in Mongolia; for I must confess to having something of that feeling when, among the strong gutterals of the Mongols and the mouthings of the Shan-hsi men, was heard the smooth speech of a Pekingese. In addition, the Peking men, in their—comparatively speaking—well-washed blue summer clothes, looked quite neat, clean, and interesting, when seen side by side with the natives, and the Lao-hsir, as the Mongols nickname the Shan-hsi men. A curious adventure once happened in our tent, between a Pekingese and a Lao-hsir. The Shan-hsi man wanted medicine, but spoke such a terrible dialect, belonging to some obscure village, probably, that I could hardly understand him, and he could not understand my Pekingese. He knew no available Mongol. A Chinaman from Peking, who was sitting by, fan in hand, undertook to explain, and rattled away in fine style. Soon the blank countenance of the Shan-hsi man brought him up; the two Chinamen could not make out each other's language, and one of them soon lost his temper in the attempt to communicate. It was not till a Lao-hsir, who knew Mongol, appeared on the scene, that the patient could be made to understand his instructions.

So much for the Chinese in Mongolia. The *Chinese in Russia* would perhaps be an interesting subject for an American to study; and to find out the differences between the condition of those in Siberia and those in the Pacific States. Chinese abound in some places in Siberia near the frontier of China; and it would be interesting to know how Russia manages them, and under what restrictions they are placed in her despotic empire; but my opportunities of becoming acquainted with the Chinese in Russia have not been many nor favourable, so this subject must be left for the pen of some one better acquainted with it.

HOMINOS.

THE "OLD MAN OF THE MOUNTAIN."
A Serio-comic Adventure.

IT was a bright and beautiful morning in the month of December, 1876. We were anchored in the mouth of a little stream which empties into the Yangtze a few miles above the city of Wuhu. A flat,

uninteresting country lay around us, the monotony of the landscape being barely relieved by a few barren hills in the distance. One of these, however, had attracted our attention on our way down the river, by reason of a solitary tree of considerable size which stood near the summit. Twenty miles away this tree had been mistaken for a pagoda, the outlines of its foliage not being visible at so great a distance. Standing alone in so conspicuous a place, it seemed like a beacon to the surrounding country; and many speculations were excited as to how a tree of such size came to be left in its lonely grandeur, or even how it came to grow there at all.

The day being fine, we resolved on taking a walk; and as the range of hills just mentioned seemed to offer the most inviting direction, we bent our steps thitherward. These hills, at a distance, appeared to be covered with dark, stunted shrubbery; but on a nearer approach the surface proved to be a rugged mass of rocks, worn into a myriad fantastic shapes by the rains and storms of thousands of years. At the foot of the largest hill, above which towered the massive limbs and trunk of the lone tree (which we had concluded to visit), stood a little village of thatched huts; and skirting this on the right we at length turned into a path which led directly up the hill side. Without this path the ascent would have been very laborious and difficult, on account of the rocky and broken surface. As it was we were quite fatigued with the climb, but as we neared the summit we were amply repaid by the fine view which began to open up before us from the farther side.

The lower part of the tree had hitherto been hidden from us by the projecting part of the ridge; and now as we approached it we found to our surprise that a Buddhist temple had been built around it, and that it stood just inside the wall of the court. At a short distance on one side stood a little shrine, where an old, hermit-like man was occupied in burning incense. As he wore ordinary clothes, and his scanty hair was plaited into a queue, we saw he was no priest, but probably only an old man left in charge of the place during the temporary absence of the *ho-shangs*. We accosted him, and he received us with marked politeness, and in a very courteous and respectful manner granted our request for permission to inspect the premises. The inscription over the door was 娘娘殿 *Niang Niang Tien*, or Temple of Our Lady. Passing inside, the old man requested us to be seated in a small ante-room, while he brought out some tea. Overhead, in a sort of loft, lay the gaunt and moldering skeletons of a couple of dragon-lanterns; while in the court stood the solitary tree, a perfect giant in size, the trunk being several feet in thickness. One side was disfigured by a deep cut, which act of vandalism we were informed had been perpetrated by the *Tai-ping* rebels.

We drank our tea, chatting pleasantly with our host in the meanwhile. "Are you warm with so few clothes on?" he deferentially asked of my companion, Mr. H., who, on account of his long, sandy beard and moustache, had attracted the old man's chief attention. Mr. H. replied "yes;" whereupon he devoutly ejaculated, "*O mi to Fuh, O! a (神仙) Shdn-sien,*" i. e., *geni*. This queer remark did not excite much attention at the time, until the old man's subsequent behavior recalled it to our minds. On inquiry we learned that there were no priests in the temple at present, but we were readily given leave to inspect the apartment, where the idols were kept. On entering this apartment, the first thing that attracted our notice was a ponderous, cast-iron bell, suspended on our right. It appeared to be almost bran new, and had an exquisitely clear tone. In the center of the room were the principal idols, arranged behind a screen of white cloth, an altar of incense standing in front. They were all female divinities, and some of them quite handsome. On each side was a fancy grotto, made of clay, on the bottom, sides, and roof of which, were stuck gaudily painted images of men and demons, houses, bridges, pagodas, &c. These two clay caverns were on the whole quite beautiful. As we were examining the figures with which they were adorned, our attention was distracted by the movements of the old man, who was going through a series of devout genuflexions. As soon as we entered the apartment he tapped an old iron bell hanging near the altar, and then proceeded to make nine *kotows* (or "head-knockings") on a kneeling mat, with his back to the goddesses. Having completed the number, he turned around with his face to their ladyships (which was certainly a more respectful mode of salutation than the other), and again knocked his head nine times in succession. Each time he completed a *kotow* he would rise to his feet, so that the process was decidedly tedious. There was a goddess in each of the grottoes, with kneeling-mat in front; and having finished his prostrations before the altar, the old man proceeded to make his nine *kotows* to each of these in succession. As we did not wish to disturb him in his devotions, we sat down on a bench until he should finish, and leave us at liberty to complete our survey of the grotesque figures with which the grottoes were decorated. After he had gone the round of the kneeling mats, he took a cup from before one of the goddesses, and going to the door bent his body reverently and poured the contents on the ground. A second libation was offered, and when we supposed he had completed his round of ceremonies, he took his stand before the altar with his back to the female divinities as at first, and began to *kotow* nine times in succession as before. By this time the proceedings were becoming monotonous; but there was something so irresistibly ludicrous in the ungallant pos-

ture which the old man assumed towards the images behind him every time he knocked his forehead on the ground, that we were greatly diverted. As we were speculating whether their ladyships would be pleased or not with so doubtful a form of courtesy, the old man finished his second series of *kotows*. Then kneeling down for the tenth time—this time with his face towards the goddesses—he began in a low, husky, monotonous voice to repeat his breviary. This was something as follows—the old man stopping frequently to clear his throat:—

"O mi to Fuh, O! niang niang, ah!
O mi to Fuh, O! niang niang, ah! [km-m-m!]
O mi to Fuh, O! niang niang, ah! &c."

This proved too much for our risibilities, and we both got up to retire, almost convulsed with repressed laughter. But the old man in the midst of his devotions noticed us going out, and jumping up he followed us to the door. Here he caught hold of Mr. H.'s coat, and holding him back exclaimed anxiously, "O mi to Fuh, O! where are you going?" My companion, as soon as he could speak, made him understand that we wished to take our leave. The old man refused to let us go, and while Mr. H. was engaged with him I stepped back into the temple to have another peep at the idols. Presently I heard my companion calling me, and on going out I found the old man on his knees before him, clinging to the hem of his garment, and apparently pleading earnestly for something. "He thinks I am a god," said Mr. H., with some embarrassment, "and wants me to take him away to heaven with me." "Yes," said the old man, "I have been expecting you this long time;" and added piteously, "I don't dare to sin against you—I must follow you and be with you." Here he began to *kotow* in the most humble manner, all the time keeping a tight clutch on Mr. H.'s garment, and beseeching earnestly for permission to follow us. We explained to him that we were not *shān-siens*, but only foreigners, come to make a brief visit to his temple; but the old man was not to be taken in by such representations. I suspected finally that he was in reality afraid we were going off without leaving him a small contribution, and that the sight of a few cash would readily dissolve the spell he pretended to be under. So I took out a handful and offered it to him, but the gray-headed old enthusiast would not so much as look at the money. In all probability he had never seen or heard of a foreigner before, and he was fully persuaded that this strange being with grotesque garments and long, fiery beard, who had come in upon him so suddenly from some unknown quarter, was no other than one of the immortals into which Buddhist priests are transformed at death. In the most humble, devout, and piteous manner he retained his grasp on Mr. H.'s coat and begged that he might be allowed to go with him. The latter, wishing to divert his mind to other topics, asked him his

name. "Fang," was the ready reply. "How old are you?" "Fifty-two." "How long have you been at this place?" "Five years." All his replies were rational, except when Mr. H. came to discuss his own character. "I am only a foreigner," he would say; "I cannot take you to heaven." "No, you are a geni," persisted the old man, "and I will go with you."

The joke—if such it was—had begun to assume a serious aspect, and as the old man obstinately refused to relinquish his grasp or to get up, I forcibly released his fingers from their deathlike grip. But the wily old fellow instantly threw himself flat on the ground, and flinging his arms around Mr. H.'s legs, wrapped them around his shins so tightly that he was in a more helpless condition than ever. Heyday! what was going to be the upshot of this strange business? Taking hold of the long and wiry arms of the old man, I succeeded by violent effort in disentangling them from my companion's legs. The instant he was free I urged him to *run*, while I held the old man back. When he had got some distance behind the temple and out of sight I let the old man go, who, strange to say, did not try to detain me (probably from my want of a beard he took me for an inferior deity), but the instant he was on his feet started round the temple at full speed after the vanished geni. The latter, unfortunately, was so tickled at the adventure that he found himself unable to run, and in a few moments the old man was again upon him. Meanwhile I deposited a handful of cash on the doorstep, and passing around in the rear of the temple that I might avoid the old fanatic on his way back, I beheld Mr. H., to my amazement, standing on the rocky ridge, wildly gesticulating, with a cane in each hand, while the old man was on his knees before him, his arms entwined around his shins, and knocking his aged head on the hard ground. I was irresistibly reminded, at the sight, of Jacob wrestling with the angel, and was unable for some minutes to render my unfortunate companion any assistance. Recovering myself, however, I came up to where he was standing helplessly, and succeeded a second time in disengaging the old fellow's arms. As soon as Mr. H. was free, he started down the rocky hillside at a round pace, and the old man, finding he was actually gone, turned on me and before I had time to think what he was doing, had his wiry arms twisted around my own shins. By this time he had been knocking his poor old head among the rocks until he had violently injured his nose, and the blood came forth in a perfect little stream. My amusement now gave way to pity, and even to alarm, as I feared we might be accused of attempting to murder the old fellow. There was nothing to be gained, however, by trying to coax or reason with him; so, unfastening myself as well as I was able (which was no easy thing

to do), I left him sprawling at full length on the ground, and started down the hill after my companion. We had no time to look for the path, but tumbled over the rocks and through the briars in the most expeditious manner possible, hoping to distance our pursuer in a short time so far that he would give up the chase. After we were half way down the hillside I turned my head to look behind me. Horror! there was the bloody specter following us at full speed, his threadbare garments streaming in the wind, while he leaped over the rocks and across the crevices with the agility of a pair of legs thirty years younger. We began now to suspect the fellow was a maniac, and to wonder with ourselves how we were finally to escape from this Old Man of the Mountain, who was as hard to get rid of as Sindbad's "Old Man of the Sea." Some villagers who were standing behind their straw huts, on seeing two strange fellows come scouring down the rocky hillside, chased by a gaunt old man with streaming mantle and bloody nostrils, were terror-stricken and took to their heels in confusion.

Finding we could not get rid of our tormenter, we resolved to stop in the village and explain the circumstances to the bewildered people, and to induce them to persuade the old fellow to give up following us. Indeed by the time we reached the foot of the hill we had no other alternative, as the agile old man was already at our heels. As soon as he caught up with Mr. H., he laid hold of his clothes, and falling on his knees began to *kotow* and beseech as before. By this time his face was covered with blood, so that he was a rather frightful object to behold. The villagers began to gather round us, and we inquired of them if the man were not crazy; but they were at first too bewildered to comprehend the situation, and too badly frightened to make an intelligent reply. The old man himself began to plead with some of them to go back and take care of his temple, as he was now following a *shān-sien*. But none of them would go, so that he was evidently in a perplexing dilemma. However his anxiety to follow the newly-found immortals proved too strong for his sense of home duties, and he kept clinging closely to us. We tried to explain matters to the simple-minded people, who we feared might think we had assaulted the old man, or at all events bewitched him. But it was a long time before they took in the situation, and we had to reiterate our explanations several times. By degrees all the men, women, and children of the place gathered around; and the old man, between his paroxysms of adoration to the wonderful *shān-sien*, would beg first of one, then of another, to go back and look after his temple. Meanwhile we persuaded a boy to bring some water and a cloth, and he proceeded without any urging to wash the blood from his face. He was also profuse in his explanations to the crowd, assuring them that

he had not been struck by us, but that he had bumped his nose accidentally. By this time the villagers began to comprehend the situation, and to remonstrate with the old man against following the foreigners. "They are *not* foreigners," he replied, "they are genii, and I must go with them." "But you will get nothing to eat," they persisted, "and they may beat you." "No matter! no matter!" exclaimed the old man, whose zeal and resolution were not to be baffled by such trifling apprehensions. The women who stood around now began to scold him in a loud voice, but he paid no more attention to their noisy expostulations than he had done before to their milder entreaties. "Think of your 堂客 *t'ang k'oh*—your *lady*," said one poor, forlorn looking creature, her face half eaten with leprosy, a child dangling in her arms. But wife and kindred were no objects of thought to the enthusiastic devotee. We inquired if the man were well known. "Who does *not* know him?" exclaimed a gray-headed villager, as if surprised at such a question. Not only was the man well known, but he evidently had the reputation of having been always as sane as any of his neighbors. Nor were his actions those of a maniac; he was simply under a superstitious delusion of our being genii, and nobody could reason him out of it.

We tried to persuade the people to detain him among them by force; but he declared passionately, "If you hold me back I'll drown myself in *there*"—pointing to a tank half filled with sewerage. This we had little doubt he would do, so completely was he duped as to our real character. We racked our brains for some expedient to persuade the poor, deluded man to remain behind. Mr. H. told him, "Your clothes are bloody and dirty; I cannot take you with me unless you change them." Instantly the old man divested himself of those portions of his garments which were stained with blood, and wrapping them up carefully laid them on the ground, asking a by-stander to take charge of them. This expedient having failed, Mr. H. bethought him of another, which fortunately proved successful. "I cannot take you with me this time," he said, "you must wait till I come again." At this the old man seemed to start. "You take me for a *shān-sien*, do you not?" continued Mr. H. "I do." "Well, you must believe what a *shān-sien* says. Do you believe what I say?" "I believe." "Then it is my wish that you go back and take care of your temple, for you are not quite ready yet for heaven; but the next time I come I will take you with me. Do you believe me?" "I believe." Here the bystanders joined in and urged the old man to yield to the *shān-sien's* request. Their united exhortations had so much effect that he at last rose to his feet, gathered up his clothes reluctantly, and seemed on the point of going. A little more urging and off he went,

heeding to the letter the parting injunction of the *shān-sien*, that he should "not look behind him." He quickly passed through the village, and when we last caught sight of his figure he was speeding nimbly up the hillside, never stopping to glance around. The villagers—who towards the last showed considerable amusement at the hoax the old man was under—now bade us go on our way, which, after bidding them a pleasant good-by, we very gladly did. It was an inexpressible relief to thus get rid of our devoted follower, after he had been hanging to us for hours, and to retire quietly from a vicinity which one of us at least mentally vowed never to visit again. With all his superstition we could not help pitying the poor old man, whose solitary life among a few Buddhists in a romantic temple had evidently turned his head; and we could not but pray that through the mercy of God so harmless and devout though benighted an enthusiast might one day find a place among the immortals whose songs of redemption shall evermore swell among the "blissful seats" of the Christian's heaven.

It was late in the afternoon when we finished our romantic adventure and arrived, weary and hungry, at our boat. The story we had to tell occasioned much merriment among our Chinese boatmen, who did not cease for a long time to quiz Mr. H. on his having been taken for a "*shān-sien*."

**STATISTICS OF THE SHANGHAE AND SOOCHOW
PROTESTANT MISSIONS.**

SHANGHAE.

BRIEF SKETCH OF THE LONDON MISSION.

BY REV. W. MUIRHEAD.

IN 1843 the Rev. Dr. Medhurst and W. Lockhart came to Shanghai, and established themselves in one of the southern suburbs of the city. They commenced operations in the midst of the native population, preaching and healing, and making occasional visits into the surrounding country. In 1845 they removed to the English settlement, and were enabled to extend their work by having a chapel in the city, a hospital on the mission premises, and more frequent itinerancies. In 1846 they were joined by the Rev. W. C. Milne, and in the following year the Revs. B. Southwell, and W. Muirhead, with A. Wylie arrived from England; the latter of these as superintendent of the Press. In 1848 the Rev. J. Edkins came to Shanghae; and in due course the work of the mission was prosecuted with vigour, and extended far into the country. In 1849 Mr. Southwell died. Until 1852 Dr. Medhurst, the Rev. J. Stronach, from Amoy, and Mr. Milne were engaged in a translation of the Sacred Scriptures, in connection with their preaching

labours; and since the completion of the new version more than half a million copies of the New Testament have from time to time been issued from the Press and circulated in all directions. In 1853 Mr. Milne returned to England. In 1855 the Revs. A. Williamson and G. John joined the mission, the former having occasion, on account of ill-health, to leave it in two years. In 1856 Dr. Medhurst left Shanghae, and died in London two days after reaching it.* In 1858 Mr. Edkins went home on furlough for eighteen months, and came back the next year with the Rev. H. Cowie. Dr. Lockhart left about the same time, having been in the East altogether about twenty years. B. Hobson, M.B., from Canton took his place in charge of the Chinese hospital and did excellent service in preparing a series of medical works, which have had a wide circulation. In 1860 the mission was increased by the arrival of the Revs. R. Dawson, R. Wilson, and J. Macgowan, with J. Henderson, M.D. The first of these had to leave from ill-health in 1862; the second removed to Hankow and died in 1863; the third sailed for Amoy on account of the illness of his wife, and remained there; and the fourth continued in charge of the hospital, with an interval of a few months, for a voyage to England; and died in Japan in July, 1865. Mr. Cowie had in the meanwhile left the mission, and subsequently joined the English Presbyterian Board at Amoy. Mr. Edkins in 1861 went to Tientsin and Pekin, and Mr. John to Hankow, where they respectively established missions in connection with the Society. Mr. Wylie also returned to England, where he formally joined the Bible Society and came out again as their agent in 1863. In 1866, the Rev. G. Owen arrived from England, and was left in sole charge when Mr. Muirhead sailed for home in 1868 after an uninterrupted absence of more than twenty years. Reviewing the work of the mission at this time from the period when Dr. Medhurst left the field, a vast amount of work had been done in the way of preaching, Bible and Tract distribution, medical aid, &c. The service in the city chapels, the Chinese hospital, and in the country at settled stations, and in an itinerant form had been regularly kept up. At first we were limited in our sphere of action, but as time went on, the country was gone over in various directions and became familiar ground. The towns and cities, as well as smaller places, for many miles, were frequently visited, and missionary work was diligently carried on. Up to the period in question there had been about 850 baptisms, but in the interim the Taiping rebellion ravaged the country, and inflicted widespread desolation. Our work suffered largely in consequence; and when peace was restored the aspect of things was very different from

* Taking a review of the first thirteen years of the mission, much work had been done in various ways, and in all fifty individuals had been received into church fellowship, though at the close of that time very few were in full connection.

what it had been. Mr. Muirhead returned to Shanghai in June, 1870. At the end of 1872, Mr. Owen left the mission for Japan, and the Rev. E. R. Barrett joined it in January, 1874. At present the work consists mainly of daily preaching in our city chapels, the hospital in the foreign settlement, out-door services and superintendence over county stations.

The following summary of the state of this mission was received from Mr. Barrett in 1875.

Missionary operations were commenced in Shanghai in 1843.

There have been eighteen missionaries from the commencement, seventeen of whom have been married.

There are at present two missionaries, one of whom is married.

There are two chapels.

There are five out-stations, north-west and south-west of Shanghai.

There are five organized churches.

There are three native preachers two of whom are ordained, and one of whom is partly supported by the native church. The native subscriptions amount to \$90 per annum.

Regarding the *Medical* agency of the station, Mr. Barrett gave us the following comparative summary in 1875, for three periods.

Medical work was commenced in 1843. In 1850 there was a hospital with twenty beds, the patients being classified as male and female. There was accommodation of the same extent and classification in 1860. In 1875, there was a large new hospital with sixty beds, and the same classification; but the institution had become to some extent independent of the London Mission.

There was a medical missionary in 1850, and also in 1860; but in 1875, the hospital was in charge of a private practitioner.

There was a qualified native assistant in 1860, who still filled the same post in 1875.

The patients are from all classes of the population.

The numbers annually treated in the wards in 1850, are given as about 500; the same number being given for 1860; and a similar number for 1875.

The average numbers annually treated in the dispensary are given as 12,000 in 1850; a similar number being given for 1860; and the same for 1875.

The annual expenditure is given as 1300 *taels* in 1850; the same sum in 1860; and still the same in 1875.

The funds are derived from local subscriptions and donations by foreigners and natives.

No fees have ever been charged to the patients.

The following publications have been issued in connection with the hospital.

鴉片速改七戒文 *Ya p'ēn sūh kāe ts'eih kāe wan.* "Seven warnings to the speedy abandonment of opium-smoking." By W. Lockhart, M.R.C.S. 8vo. 5 leaves. Shanghae, 1847.

西醫略論 *Se e lēo lùn.* "First lines of the Practice of Surgery in the west." By B. Hobson, M.B. 4to. 194 leaves. Shanghae, 1857.

婦嬰新說 *Foo ying sin shuō.* "Treatise on Midwifery and Diseases of Children." By B. Hobson, M.B. 4to. 73 leaves. Shanghae, 1858.

內科新說 *Nuy k'o sin shuō.* "Practice of Medicine and Materia Medica." By B. Hobson, M.B. 4to. 112 leaves. Shanghae, 1858.

上海醫院述畧第十四冊 *Sháng háe e yuén shūh lēo tè shíh szé ts̄th.* "Fourteenth Report of the Shanghae Hospital." By J. Henderson, M.D. 8vo. 12 leaves. Shanghae, 1861.

Statement regarding the Building of the Chinese Hospital at Shanghae. By the Committee. Shanghae, 1848. 8vo. pp. 16.

Report of the Chinese Hospital, at Shanghae from July 1st, 1847, to December 31st, 1848. By the Committee. Shanghae, 1849. 8vo. pp. 22.

Report of the Chinese Hospital, at Shanghae, from January 1st, to December 31st, 1849. By the Committee. Printed at Shanghae. 1850. 8vo. pp. 18.

The Fourth Annual Report of the Chinese Hospital, at Shanghae, from January 1st, to December 31st, 1850. By the Committee. Shanghae, 1851. 8vo. pp. 21.

The Fifth Annual Report of the Chinese Hospital, at Shanghae, from January 1st, to December 31st, 1851. By the Committee. Shanghae, 1852. 8vo. pp. 18.

The Sixth Annual Report of the Chinese Hospital, at Shanghae, from January 1st, to December 31st, 1852. By the Committee. Shanghae, 1853. 8vo. pp. 15.

The Seventh Annual Report of the Chinese Hospital, at Shanghae, from January 1st, to December 31st, 1853. By the Committee. Shanghae, 1854. 8vo. pp. 18.

The Eighth Annual Report of the Chinese Hospital, at Shanghae, from January 1st, to December 31st, 1854. By the Committee. Shanghae, 1855. 8vo. pp. 14.

The Ninth Annual Report of the Chinese Hospital, at Shanghae, from January 1st, to December 31st, 1855. By the Committee. Shanghae, 1856. 8vo. pp. 15.

The Tenth Annual Report of the Chinese Hospital, at Shanghae,

from January 1st, to December 31st, 1856. By the Committee. Shanghae, 1857. 8vo. pp. 15.

The Eleventh Annual Report of the Chinese Hospital, at Shanghae, from January 1st, to December 31st, 1857. By the Committee. Shanghae, 1857. 8vo. pp. 16.

A Medical Vocabulary in English and Chinese. By B. Hobson, M.B. 8vo. pp. 75. Shanghae, 1858.

The Twelfth Annual Report of the Chinese Hospital, at Shanghae, from January 1st, to December 14th, 1858. Shanghae, 1859. 8vo. pp. 16.

The Thirteenth Annual Report of the Chinese Hospital, at Shanghae, from January 1st, 1859, to April 23rd, 1860. Shanghae, 1860. 8vo. pp. 8.

The Fourteenth Annual Report of the Chinese Hospital, at Shanghae, under the care of James Henderson, M.D., M.R.C.S. Ed., from January 1st, 1860, to December 31st, 1860. Shanghae, 1860. 8vo. pp. 22.

The Fifteenth Annual Report of the Chinese Hospital, at Shanghae, under the care of James Henderson, M.D., M.R.C.S. Ed., from January 1st, 1861, to December 31st, 1861. Shanghae, 1852. 8vo. pp. 20.

The Sixteenth Annual Report of the Chinese Hospital, at Shanghae, under the care of James Henderson, M.D., M.R.C.S., from January 1st, 1862, to December 31st, 1862. Shanghae: Presbyterian Mission Press, 1863. 8vo. pp. 24.

The Seventeenth Annual Report of the Chinese Hospital, at Shanghai, under the care of James Henderson, M.D., F.R.C.S., from January 1st, 1863, to December 31st, 1863. Shanghai: Presbyterian Mission Press, 1864. 8vo. pp. 24.

The Eighteenth Annual Report of the Chinese Hospital at Shanghai, under the care of James Henderson, M.D., F.R.C.S.E., from January 1st, 1864, to December 31st, 1864. Shanghai: Presbyterian Mission Press, 1865. 8vo. pp. 40.

The Nineteenth Annual Report of the Chinese Hospital at Shanghai, from January 1st, 1865, to December 31st, 1865. Shanghai: Presbyterian Mission Press, 1865. 8vo. pp. 14.

The Twenty-second Annual Report of the Chinese Hospital at Shanghai, under the care of James Johnston, M.D., from January 1st, 1868, to December 31st, 1868. Shanghai: Presbyterian Mission Press, 1869. 8vo. pp. 12.

Twenty-third Annual Report of the Chinese Hospital at Shanghai, under the care of James Johnston, M.D., from January 1st, 1869, to December 31st, 1869. Shanghai: Printed at the "North-China Herald" office, 1870. pp. 22.

The Twenty-fourth Annual Report of the Chinese Hospital at Shanghai, under the care of Drs. Sibbald and Johnston. from January

1st, 1870, to 31st December, 1870. Shanghai: Printed at the "North-China Herald" office, 1871. 8vo. pp. 19.

The Twenty-fifth Annual Report of the Chinese Hospital at Shanghai, under the care of Dr. James Johnston, from 1st January, 1871, to 31st December, 1871. Shanghai: Printed at the "North-China Herald" office, 1872. 8vo. pp. 27.

The Twenty-sixth Annual Report of the Chinese Hospital at Shanghai, under the care of Dr. James Johnston, from 1st January to 31st December, 1872. Shanghai: Printed at the "North-China Herald," office, 1873. 8vo. pp. 19.

The Twenty-seventh Annual Report of the Chinese Hospital at Shanghai, under the care of Dr. James Johnston, from 1st January to 31st December, 1873. Shanghai: Printed at the "North-China Herald" office, 1874. 8vo. pp. 15.

The Twenty-eighth Annual Report of the Chinese Hospital at Shanghai, under the care of Dr. James Johnston, for the year 1874. Shanghai: Presbyterian Mission Press, 1875. 8vo. pp. 18.

The Twenty-ninth Annual Report of the Chinese Hospital at Shanghai, for the year 1875, under the care of Dr. James Johnston. Shanghai: American Presbyterian Mission Press, 1876. 8vo. pp. 16.

The Thirtieth Annual Report of the Chinese Hospital at Shanghai, for the year 1876, under the care of Dr. James Johnston. Shanghai: American Presbyterian Mission Press, MDCCCLXXVII. 8vo. pp. 16.

In the matter of *Itinerancy*, we have the statement of Mr. Barrett in 1875,—that besides the foreign missionaries there are also native assistants engaged in the work; the travelling being done by native boats and wheelbarrows.

All the principal cities in Keangsoo and many of those in Che-keang province have been visited; the most distant city on each journey averaging about a hundred miles.

Annual journeys, and others at more frequent intervals, are made generally by the missionaries.

The out-stations of the mission are:—

Foreign settlement of Shanghae . . 1 mile from Shanghae.

Tsentoo	4	"	"	"
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Tazang	8	"	"	"
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Leukaohong	14	"	"	"
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Soochow	80	"	"	"
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A *Printing-office* was commenced by Dr. Medhurst in 1844, soon after his arrival in Shanghae. In 1847, Mr. A. Wylie came out from England to take the superintendence; and continued to fill that

post till his return to England about the end of 1860. As he then transferred his connection to the British and Foreign Bible Society, the London Mission finally suspended printing operations in 1864.

Dr. Medhurst did a little lithography at the commencement; and xylography was occasionally employed to a limited extent; but the great bulk of the work done was by moveable types. Each of these processes has its special advantages; but where printing is carried on on an extensive scale moveable type is undoubtedly the most economical and expeditious. Where there is a large and speedy demand for works, probably twenty per cent or more may be saved on the cost of block-printing by using moveable type. The office was furnished with three double-cylinder machines worked by buffalo-power and two hand presses, in addition to a lithographic press. Besides the European superintendent, from twenty to thirty natives were employed in the several departments.

The printing was almost entirely in the Chinese character and in several dialects; but there was also a little English, and a very little Manchu.

The work done was confined almost entirely to the supply of missionary wants, nearly a quarter of the English printing being done to accommodate commercial residents while there was no other press available.

The statistics of the work done are not now at hand; but we should probably not err much in reckoning the average at nearly a million leaves per annum from first to last.

BRIEF SKETCH OF THE HISTORY OF THE SHANGHAE STATION OF
THE CHURCH MISSIONARY SOCIETY, LONDON.

BY REV. THOS. MCCLATCHIE, M.A.

Canon of St. John's Cathedral, Hongkong, and of the Cathedral of the Holy Trinity, Shanghai.

In the year 1843, a gentleman who wished to be no otherwise known than as Ἐλαχιστότερος (less than the least), gave the munificent donation of £6000 to the Church Missionary Society, to enable them to commence a mission to China. This sum being further augmented by other donations from various quarters, two clergymen, the Rev. G. Smith, M.A. afterwards Bishop of Victoria, and the Rev. T. McClatchie, M.A. sailed from Portsmouth, on June 4th, 1844, for China.

The missionaries arrived at Hongkong on the 25th of September, and having spent three months at Canton, studying the Mandarin dialect under the abbot of the temple at Honan, it was thought advisable that Mr. McClatchie should at once proceed to Shanghae and commence missionary operations there; Mr. Smith in the mean time visiting the other three ports then opened to foreigners.

In consequence of this arrangement, Mr. McClatchie sailed from Hongkong on February 20th, and after a tedious and stormy passage, arrived at Shanghae on the 11th April, 1845. After a few days a Chinese came forward and offered to rent a house in the city, on condition that Mr. McClatchie would pay half a year's rent in advance, and would remove into the dwelling during the night, so as to avoid any disturbance if possible. The terms were agreed to; some slight dissatisfaction being expressed by the people, who brought the landlord before the chief magistrate on the following day for allowing a foreigner to rent his house in the city. The matter was eventually allowed to drop, and the missionary was allowed to pursue his work without molestation.

In the month of June following, Mr. Smith paid a short visit to Shanghae, previous to his return to England in consequence of the failure of his health.

Having acquired some knowledge of the language, Mr. McClatchie commenced short services and conversations with the people, in a small lodge attached to his house. On the 4th of January, 1850, a church erected within the city, and capable of seating about three hundred and fifty persons, was opened for public worship. A class of blind was shortly afterwards commenced, the members increasing in a short time to sixteen, nine of whom with the catechist were eventually baptized. The catechist was afterwards ordained, and the church remained in his charge until his death, which took place in 1870.

Mr. McClatchie's health failing, he returned to England in 1854, and sailed a second time for China on June 3rd, 1863, returning in 1871 to Shanghae, to recommence the mission at that station.

During Mr. McClatchie's first residence at Shanghae, he was joined by two other clergymen, one of whom, the Rev. W. Farmer, B.A., lost his health, embarked for England in the spring of 1849, eight months after his arrival, and died on the passage. The other, the Rev. J. Hobson, M.A., accepted the chaplaincy of Trinity Church in 1849, shortly after his arrival. Two other missionaries, the Revs. J. S. Burdon and H. Reeve, arrived in 1853, but shortly afterwards left Shanghae for other stations.

On the death of the Rev. Mr. Dzaou the converts were much scattered; a few still remain at Shanghae, the day-school has been recommenced, and has increased from about seven to twenty-seven scholars, during the past two years. Three children and two adults, were baptized last year (1874), and three more children are to be baptized next Sunday (June 6th). Two services are held in the city every Sunday, and one on each week day, either at the church or in a godown

attached to the mission-house and capable of accommodating about a hundred and twenty persons.

SHANGHAE, June 4th, 1875.

The following summary of statistics is given on the authority of Canon McClatchie, for 1875.

The station was commenced in 1845.

There have been five ordained missionaries from the commencement, and one lady missionary.

There is one ordained missionary at present on the station.

The mission has two chapels.

There is one organized church.

There was one native preacher who died in 1870, and was succeeded by another who still continues the work, and is partly supported by the native churches.

From the commencement, the baptisms have been 59 adults and 3 children—or 62 in all.

The numbers at present in church fellowship are 13 male and 4 female—or 17 in all.

Canon McClatchie furnished the following note in 1875, regarding *Itinerancy*.

From 1846 to 1853, the missionary and the catechist were accustomed to make journeys by native boats. Several large towns were visited within a radius of fifty miles westerly from Shanghai, including 森江 Sungkeang, the prefectoral city.

STATISTICS OF THE AMERICAN PROTESTANT EPISCOPAL MISSION.

This station was commenced by the Rt. Rev. Bishop Boone, D.D. who reached Shanghae with Mrs. Boone, accompanied by Misses Jones and Morse, on June 16th, 1845. The Rev. H. W. and Mrs. Woods, accompanied by the Rev. R. and Mrs. Graham, arrived on July 25th; and the Rev. E. W. and Mrs. Syle on November 19th of the same year. Shortly after this Mr. Woods returned to America on account of ill health; and Mr. Graham, from the same cause, left about the middle of January, 1847. The Rev. P. D. Spalding arrived on August 28th of that year; but left on account of ill health, on August 30th, 1849, and is supposed to have been drowned in a typhoon on the coast. Miss C. P. Tenney joined the mission on July 6th, 1850. The Revs. C. Keith and R. Nelson with Mrs. Nelson, Mr. J. T. Points, Miss Morse, who had returned to America, and Miss Fay, arrived on December 25th, 1851. Bishop Boone left for the United States, in the latter part of 1852. Mr. Points, who had the superintendence of

the mission schools, was compelled by ill health, to leave for a visit to his native land early in 1853; and he returned with Bishop and Mrs. Boone on April 13th, 1854. In 1855, M. W. Fish, M.D. and Mrs. Fish joined the mission. Mr. Points finally left China in 1856; and the Revs. J. Liggins and C. M. Williams arrived in the latter part of the same year. On account of failing health, Mr. and Mrs. Keith left for a visit to the United States on January 21st, 1835; and Bishop Boone from the same cause, again left for the United States the same year. Dr. Fish retired from the mission in 1858, and accepted the office of United States Vice Consul. Messrs. Liggins and Williams removed to Japan early in 1859; Mr. Nelson left with his family for America the same year. Mr. and Mrs. Keith returned on October 19th; and Bishop Boone returned to Shanghae on December 22nd of that year, accompanied by the Revs. E. H. Thomson, H. M. and Mrs. Parker, D.D. and Mrs. Smith, T. and Mrs. Yocum, J. S. S. Schereschewsky, and H. Purdon, together with Mr. J. T. Doyen to take the superintendence of the schools, Mr. E. Hubbell, appointed to the secular business of the mission, and Mrs. Doyen with a charge of the domestic arrangements. Mr. and Mrs. Yocum and Mr. Purdon left for America in the autumn of 1860. Mr. and Mrs. Parker with Mr. and Mrs. Smith removed to Chefoo in 1861. Mr. Doyen's connection with the mission was dissolved the same year; and Mr. Hubbell left the mission within about two years of his arrival. Mr. Schereschewsky went to Peking in the summer of 1862.*

We received the following statistics of this mission from Mr. Thomson in 1875. The Shanghae station of the mission was commenced in 1845.

There have been in all from the commencement twenty-one male missionaries and twenty-four ladies.

There are at present two male missionaries and two ladies.

There are four chapels.

There are six out-stations, about eight or ten miles north and south of Shanghae.

There are three organized churches.

There are six native preachers, four of whom are ordained, and two in pastoral charge.

One of the preachers is partly supported by the native church.

There are about seven students preparing for the ministry.

One Bible-woman is employed.

* Not having received any report of this mission from Peking, we inadvertently overlooked it when giving the Peking statistics in our last No. Mr. Schereschewsky has conducted the operations there since 1862; and was for a time assisted by the Rev. A. C. Hohing, who afterwards went to Hankow.

We are indebted to Mr. Thomson for the following statements regarding the *Medical* agency of the mission, given in 1875.

The medical work at this station was commenced in 1855; but was afterwards stopped, and was recommenced in 1867.

A hospital was opened in 1855; and has been succeeded by the one now in operation with nineteen beds.

A dispensary was opened in 1855; and there is one at present in operation.

These institutions are superintended by two private practitioners. There is one efficient native assistant.

There is one student in training.

The work is sustained by subscriptions from natives and foreigners. About 127 cases are annually treated in the wards.

From fifteen to twenty thousand cases annually are attended to in the dispensary.

The patients are chiefly from the labouring classes.

The annual expenditure averages about \$1200.

Charges for medical assistance were tried for a time, but the experiment was not satisfactory.

About the year 1855, Dr. Fish of this mission had a dispensary for a time, supported by mission funds, at or near the mission church in the city. When he left the mission in 1858 the work ceased. Dr. H. Boone also had a dispensary in the city for a time, supported by mission funds, about the year 1863. This was closed when Dr. Boone returned to the United States in 1865. Another dispensary was established by the Rev. E. W. Syle, near the West-gate, under the care of a native physician who had had some experience in foreign practice. It was supported, partly by contributions from foreigners, but largely by a small sum required from each applicant.

The work of *Itinerancy* has been carried on to a limited extent, by the Revs. C. W. Williams, R. Nelson, and E. H. Thomson, and native assistants. The travelling has been chiefly by native and foreign boats, with the occasional use of wheelbarrows.

The places visited have been within radii bounded by the cities of 蘇州 Soo-chow, 常州 Chang-chow, 桂江 Sung-keang, and 常熟 Chang-shūh.

STATISTICS OF THE SEVENTH DAY BAPTIST MISSION.

The Revs. S. and Mrs. Carpenter and N. and Mrs. Wardner, the first and only missionaries of this society, came to China in 1847, and settled at Shanghai in the summer of that year. In 1857, Mr. Wardner left for the United States, and has not since returned. In 1858,

Mr. Carpenter paid a visit to the United States, and returned to Shanghai on July 2nd, 1860. He again left for his native land in the latter part of 1864, and returned to Shanghai in 1874.

Mr. Carpenter favoured us with the following statistics in 1875.

This mission commenced operations in China in 1847, the year in which the Shanghai station was established.

From the commencement there have been two missionaries, both married.

At present there is one missionary.

There are two chapels.

There is one out-station, at Le-hoo, thirty miles north of Shanghai.

There is one organized church.

There are two native preachers, both ordained.

The adult baptisms from the beginning have been thirty altogether.

The present numbers in church fellowship are eight male and eleven female—or nineteen in all.

AMERICAN BOARD MISSION.

The Rev. E. C. Bridgman, D.D., the first of this mission settled in Shanghai, arrived with Mrs. Bridgman on June 23rd, 1847, to represent Canton in the Committee of Delegates for the translation of the New Testament. He remained engaged in kindred work till February 3rd, 1853; when he left for the United States, on account of ill health. He returned on May 3rd, 1853. The Revs. W. Aitchison and H. Blodget with Mrs. Blodget arrived on August 3rd, 1854. In 1858, the Rev. W. A. Maez from Canton joined the mission; but died of small-pox on April 9th, 1859. In June, 1860, Mr. Aitchison accompanied the American embassy to Peking, and died on the 15th of August, while on the return journey. In November of the same year, Mr. Blodget removed to Tientsin. Dr. Bridgman died on November 2nd, 1861. Mrs. Bridgman went to the United States in 1862; but returned to Shanghai the following year, and removed to Peking in June, 1864, when the mission in Shanghai seems to have come to an end.

We have no report from this mission.

AMERICAN SOUTHERN BAPTIST MISSION.

This mission was commenced by the Rev. M. T. Yates, who arrived with Mrs. Yates in September, 1847. The Rev. T. W. and Mrs. Tobey arrived about the same time. The Rev. G. and Mrs. Pearcey arrived in September, 1848. Mr. Tobey left for America on account of his health, in July, 1849. The Rev. T. P. and Mrs. Crawford arrived on March 28th, 1852. G. W. Burton, M. D. arrived about the

same time ; but in consequence of illness, left for America towards the end of the year. The Rev. A. B. and Mrs. Cabaniss arrived in 1853. Dr. Burton returned to Shanghae with Mrs. Burton in 1854. Mr. Pearcey left for the United States about the end of the same year. Mr. Yates left with his family for America in 1857. Mr. Crawford left for a visit to America in 1858, on account of ill health. The Rev. J. B. and Mrs. Hartwell arrived on March 30th, 1859; and Mr. Cabaniss returned to America about the same time. The Rev. J. L. Holmes arrived in the latter part of 1859. Mr. Yates returned to Shanghae in 1860. Mr. Crawford returned the same year, and soon after removed to Tengchow. In September of the same year, Mr. Holmes removed to Chefoo. Mr. Hartwell followed him in December. Mr. Yates left for a visit to Europe in March, 1864, and returned to Shanghae in November, 1865.

We have no report from this mission.

SKETCH OF THE AMERICAN (SOUTH) METHODIST MISSION.

BY REV. J. W. LAMBUTH.

The mission of the Methodist Episcopal Church South of U. S. A. was established in 1848, at Shanghai, by the Revs. F. B. Jenkins and Charles Taylor, M.D., both having their wives and children. On their arrival in Shanghai, they rented a Chinese house at Wong-ká-mo-der, outside the east gate of the city, until foreign buildings could be erected for them, on the north side of the city, and now known as the French settlement. Dr. Taylor acquired a knowledge of the Chinese colloquial and also of the written character with remarkable facility, and was in a few years able to speak like a native. After living here five years, preaching and practicing medicine among the natives, he was compelled, owing to the ill health of his wife, to return to the United States in 1853. Dr. Jenkins, owing to the illness of his wife, had to return to the United States two years before Dr. Taylor. His wife died on the passage home, and was buried at sea near St. Helena. When Dr. Taylor left China, the Rev. W. G. E. Cunningham had already arrived to join the mission. In May 1854, Mr. Jenkins was ready to return to China with his second wife, who is now Mrs. John. Three young men and their wives accompanied him—the Rev. S. Belton and wife, from Alabama; the Rev. D. C. Kelley, M.D., D.D., and his wife, from Tennessee, and the Rev. J. W. Lambuth and wife from Mississippi. Just as the party were leaving New York city, on the good old ship *Ariel* (now an opium hulk in Shanghai), we met Dr. Taylor with his family from China. We had a long passage round the Cape, and did not reach Shanghai until the 17th of September, 1854, in the midst of war and turmoil; the booming of cannon was

heard all around us almost as soon as we landed, for the city was in the hands of the insurgents. Within one year after our arrival, the Rev. S. Belton returned to the United States on account of ill-health, and died a most happy death at Bishop Jaine's house in New York city. Within two years, Dr. D. C. Kelley had to leave China, on account of his wife's health. Their little child died and was buried at sea, not far from Anger. His wife has since died in America. In 1860, the Revs. Y. J. Allen and M. L. Wood with their wives, reached Shanghai and joined the mission. In the fall of 1861 the Rev. W. G. E. Cunningham left China with his family, and now live in East Tennessee, under the Holston conference. Mrs. Wood died in Shanghai in 1864, and Mr. Wood returned to the United States with his children in 1867, and is now in the North Carolina conference. Dr. Jenkins withdrew from the mission in 1863, and was afterward connected with the United States consulate, first as interpreter, and then acting United States Consul. He died in 1871. Since then there have been but two foreign missionaries and their wives in connection with the mission—the Revs. Y. J. Allen and J. W. Lambuth. Mr. Lambuth and family left Shanghai for the United States in September 1861, on account of ill health. In 1865, he returned to the mission field, and has been engaged in the work since that time. The Rev. Y. J. Allen at present, has an engagement with the Chinese government.

June 12th, 1875.

We are indebted to Mr. Lambuth for the following summary, furnished in 1875.

The Shanghai station of this mission was opened in 1848, being the commencement of the Society's operations in China.

There have been eight ordained missionaries from the commencement, all married.

There are at present two ordained missionaries, both married.

There are five chapels.

There are three out-stations.

There are four organized churches.

There are five native agents, one having a pastoral charge.

There are four candidates for the ministry.

The mission has one colporteur.

Three Bible-women are employed.

The numbers baptized from the commencement have been 75 adults and 24 children—or 99 in all.

The present numbers of church members are 40 male and 20 female—or 60 in all.

The native contributions amount to from 10 to 15 dollars per annum; many of the members being too poor to give anything.

Medical work—as Mr. Lambuth states—was commenced in the mission in 1848.

A medical missionary was in charge from 1848 till 1853. Another medical missionary succeeded to the charge in 1854 and continued till 1856.

Mr. Lambuth give us the following notes regarding the *Itinerancy* of the mission, in 1875.

Besides the missionaries, there are five native agents engaged in the work. Travelling is done for the most part by boats; but wheelbarrows are sometimes used,—and at times, the native agents walk.

Since the year 1868, the prefectural cities of 蘇州 Soo-chow, 常州 Ch'ang-chow, and 桑江 Sung-keang, the departmental city of 太倉 T'ae-tsang, and the district cities of 無錫 Woo-seih, 宜興 E-hing, 嘉定 Kea-ting, 嘉山 Kwǎn-shan, and 常熟 Ch'ang-shuh in Keang-soo, and the prefectural cities of 杭州 Hang-chow, and 嘉興 Keahing, and the district city of 嘉善 Kea-shen in Chekeang,—at distances respectively varying from 25 to 150 miles—have been frequently visited by Mr. Lambuth. Some of these cities have been visited several times each year, when preaching and the distribution of tracts and books have been carried on. These cities were very much depopulated by the ravages of civil war from 1859 to 1863; but their condition is now rapidly improving. In the city of Ch'ang-chow, seven tenths of the people disappeared; and it is now being repopulated by families from the north, speaking quite a different dialect.

ANNALS OF THE AMERICAN PRESBYTERIAN MISSION.

The Rev. J. K. Wight commenced this station, having arrived from Ningpo on July 19th, 1850. The Rev. M. S. Culbertson arrived from Ningpo on March 4th, 1851, to assist in the translation of the Bible. On September 2nd of the same year, premises were purchased for a chapel near the 火神廟 Ho shin meaou, “Temple of the God of Fire.” On June 23rd, 1852, Mrs. Bridgman transferred her schools to Mr. and Mrs. Wight; and in February Mr. Wight's dwelling-house was erected. On August 22nd of the same year the Rev. John Byers arrived; but left again for America on November 9th. On March 18th, 1854, Mr. Wight embarked with his family for the United States; and the Rev. R. and Mrs. Lowrie arrived on September 30th. On June 11th, 1855, a day-school was commenced; and on October

6th, Mr. Culbertson and his family left for the United States. On February 26th, 1856, Mr. Wight returned to Shanghae, but left again for the United States on December 5th. On February 8th, 1857, the Revs. R. Gayley and C. R. Mills arrived. On June 15th, 1858, Mr. Culbertson returned from the United States. Mrs. Gayley commenced a girls' school on October 1st. On November 14th a chapel was completed in the city, at a cost of \$800; and on December 28th a chapel was rented in the eastern suburb. On February 20th, Ve Næ-kwæ the first church member was admitted. On March 8th, 1860, the Rev. J. M. W. and Mrs. Farnham arrived. The Rev. R. Lowrie died on April 26th; and Mrs. Lowrie and family sailed for the United States on July 2nd. A boarding-school was commenced on September 15th. Mr. and Mrs. Gayley left for Täng-chow in April, 1861. In April, 1862, a boarding-school house was erected. The Rev. J. S. and Mrs. Roberts arrived on May 1st; and Mr. and Mrs. Mills left for Tängchow in July. The Rev. W. A. P. Martin arrived in August, and Mr. Culbertson died on the 23rd of the same month. Mrs. Culbertson and family left for the United States in January, 1863; and Mr. Martin left for Peking in June. On November 19th, Messrs. Farnham and Roberts were appointed to translate the Bible into colloquial. The Rev. J. and Mrs. Wherry arrived in November, 1864. Mr. and Mrs. Roberts left for America in May, 1865. The Rev. G. F. and Mrs. Fitch arrived on November 5th, 1870. Mr. J. L. Mateer arrived to take the superintendence of the press in July, 1870. On February 13th, 1872, the Rev. J. M. W. Farnham and his family left for the United States. The Rev. W. S. and Mrs. Holt arrived on October 7th, 1873. Mr. Roberts and his family returned to Shanghae on November 7th, 1874. Mr. Farnham and his family returned on April 5th, 1874.

We are indebted to the Rev. J. M. W. Farnham for the following summary received in 1875.

The Shanghae station was commenced in 1850.

From the commencement there have been altogether ten missionaries, all married but one.

There are at present three missionaries, two of whom are married.
The mission has five chapels.*

There is one out-station—at 嘉善 Kea-shen sixty miles south.

* Two of these are in the charge of Mr. Roberts; in one of which, in the city, a Sunday service is conducted by a native preacher; the same being occupied as a school-room during the remainder of the week. The other is outside the Little East gate, where a service is held five evenings in the week, from 8 till 9.30, at which there is a numerous attendance. There have been two or three cases of special interest during the past six months. A great many strangers hear the Gospel, and carry away tracts with them, which are sparingly given. Two services are also held there on Sunday—one for preaching at 9.30 a.m. the other, a Bible class at 3 p.m. for the church members, of whom about ten are engaged at the mission press, in the adjoining premises.

There is one organized church.

There are five native preachers, two of whom are ordained, and one supported by the native church.

There are four students preparing for the ministry.

Four colporteurs are employed.

There are five Bible-women employed.

The numbers baptized from the commencement are ninety-five adults and fifty-nine children—or one hundred fifty-four in all.

At present there are 48 male and 46 female members in church fellowship—or 94 in all.

The native contributions amount to \$84 per annum.

For the following notes on the *Itinerancy* of the mission, we are indebted to the Revs. J. M. W. Farnham and J. S. Roberts.

Besides the missionaries, a native ordained minister, a native assistant, and a Christian boatman take part in this service. The travelling is principally by boats, but sometimes also on foot.

Nearly every city and town in the province, and also those on the borders of the adjoining provinces on the south and west, including those on the north bank of the Yang-tsze river, have been visited. The most distant city reached on the west has been the prefectural city of 宁国 Ning-kwo in Ang-hwuy province. On December 8th to 12th, 1874, Mr. Roberts made a tour to the district city of 青浦 Ts'ing-p'oo, on the 白华 Peh-hwa river, twenty miles from Shanghae, where he preached twice, and had an interview with the city magistrate. On the return journey he preached at 红石镇 Hung-shih chin, 北幹山 Pih-kan shan, 凤凰山 Fung-hwang shan, 王家宅 Wang-kea tsih, 石橋角 Shih-keaou keo, and 四經 Sze-king, at the last of which places he visited the local mandarin. He preached almost exclusively in the tea-houses, and sometimes from the deck of the boat. A considerable number of tracts were sold during the journey.

CHINESE EVANGELIZATION SOCIETY.

Mr. J. H. Taylor; the first agent of this society in Shanghae arrived on March 1st, 1854. On November 27th, he was joined by W. Parker, M.D. and Mrs. Parker. In November, 1855, Dr. Parker removed to Ningpo. On March 6th, 1856, Mr. Taylor left for Swatow, in company with the Rev. W. C. Burns; but returned to Shanghae the same year, and soon after left for Ningpo.

We have no report from this mission.

NETHERLANDS CHINESE EVANGELIZATION SOCIETY.

The Rev. H. Z. and Mrs. Kloekers arrived as the agents of this

society in the early part of 1855. Mrs. Kloekers died in November of the same year. In 1858, Mr. Kloekers went to Europe, and the operations of the society in China ceased.

We have no report from this mission.

PRESBYTERIAN CHURCH OF ENGLAND MISSION.

The Rev. W. C. Burns of this mission arrived from England about the end of July, 1855. He left for Swatow with Mr. J. H. Taylor of the Chinese Evangelization Society, on March 6th, 1856; and the society has had no agent in Shanghae since that time.

POMERANIAN MISSION UNION FOR THE EVANGELIZATION OF CHINA.

The Rev. H. E. J. Voegler and his sister Miss Voegler arrived in Shanghae in 1858, to commence a mission connected with this society. In consequence of failure of health, he left in the latter part of 1860, for the south of China, and sailed soon after for New York. The mission has had no other representative in China.

ENGLISH BAPTIST MISSIONARY SOCIETY.

The Rev. C. J. Hall, originally a member of the Chinese Evangelization Society at Ningpo, removed to Shanghae with Mrs. Hall in 1859, and soon after became connected with this society. On March 23rd, 1860, he was joined by the Rev. H. Z. and Mrs. Kloekers. In 1861, Mr. Hall went to Chefoo, and Mr. Kloekers left for that station the following year; when the work of the society at Shanghae ceased.

NEW CONNECTION METHODIST MISSION.

On March 23rd, 1860, the Revs. W. N. Hall and J. Innocent, with Mrs. Innocent, arrived at Shanghae as the agents of this mission. In May, 1861, Mr. Innocent left for Tientsin; and Mr. Hall left to join him in the latter part of the same year.

BRITISH AND FOREIGN BIBLE SOCIETY.

This seems to be the place to notice the operation of this society, among the missionary agencies of China, for though not properly limited to any locality, yet Shanghae is a centre of action and influence, and is the head-quarters of the agent of the society.

Mr. T. Lay, the first agent, arrived at Macao towards the close of 1836; but although the society was thus early on the alert to promote the circulation of the Scriptures in the country, the jealousy of foreign intrusion on the part of the authorities threw the greatest discouragement on any attempt to carry out this object in China. Being shut

out from the main-land, Mr. Lay turned his attention to the numerous colonies of Chinese settled in the Straits and various islands in the south ; and after nearly three years service, returned to England, when his connection with the society terminated.

In 1863 Mr. A. Wylie was appointed to resume the agency, of the society for China, including Mongolia and Japan, and arrived for this purpose in November of the same year, when he fixed his residence in Shanghae, and opened a central dépôt there. Much of his time, especially during the earlier years, were spent in visiting the various ports where missions are established, and making journeys inland for the purpose of distributing the scriptures among the people. Fifteen of the eighteen provinces have been visited with this object. Corresponding Committees of the society had been previously established at Shanghae, Hongkong, Canton, Amoy and Peking, and new committees have since been instituted at Tientsin, Hankow and Foo-chow. At all these stations, branch dépôts have been opened and native colporteurs employed, and more recently, such an agency has also been commenced at Swatow. During the thirteen years elapsed, about seven hundred thousand volumes have been disposed of by colportage agency. The principle of sale has been invariably insisted on, and the colporteurs are required to give a strict account of every volume so distributed. The prices have been fixed much below the original cost, to induce more extensive purchases and place the books within the reach of the poorest ; but care has been taken in fixing the rate, to keep it sufficiently high to avoid any inducement to purchase the books for other than legitimate purposes. The sale system, has been found to work well in every respect. Five European colporteurs have been in the service. One of these, Mr. Johnson, lost his life—it is to be feared by violence—while on a journey in the interior. Two have been obliged to return home by reason of failure of health. One left for other employment; and one still continues his self-denying labours in disseminating the Word of God among the natives. Apart from the direct colportage sales by agents of the society, the issues from the dépôts to other channels of distribution have been nearly as large.

SHANGHAE UNION CHAPEL FEMALE MISSION.

This mission was commenced early in 1869, by Miss J. McLean and Miss Barnes, in strict connection with the congregation of Union chapel. The objects undertaken were the conducting of girls' day-schools, the training and guidance of Bible-women, the direction of women's meetings, care for females attending the Chinese hospital, and house to house visitation among the natives. All this required a fair

knowledge of the Shanghai dialect; and these ladies having been already nearly two years and a half in China, studying the language, seemed specially adapted for the work. At first Miss McLean took charge of the schools; while Miss Barnes attended especially to the adult department, including the superintendence of two Bible-women till her resignation in 1871, when she returned to Europe. Subsequent to that, Miss McLean took the responsibility of the whole work, till she also relinquished the connection in 1873. It is to be regretted that this agency has been in abeyance since that period.

CHINA INLAND MISSION.

This mission has had a station in Shanghai for several years, but we have not received any report of it.

The dialect of Shanghai is nearly allied to that of Ningpo; and some few works have been written for the benefit of European students of this branch of colloquial. The following are the titles of such as have been published.

A Grammar of Colloquial Chinese, as exhibited in the Shanghai Dialect. By Rev. Edkins, B. A. LOND. Shanghaie, 1853. 8vo. pp. viii, 248.

A Second Edition, corrected was published at Shanghaie in 1868, pp. viii, 225.

A Collection of Phrases in the Shanghai Dialect systematically arranged. By Rev. J. Macgowan. Shanghaie, 1862. 8vo. pp. 196.

A Vocabulary of the Shanghai Dialect. By Rev. J. Edkins, B.A. Shanghaie, 1869. 8vo. pp. vi, 151.

中西譯語妙法, First Lessons in Chinese. By Rev. M. T. Yates, D.D. Shanghaie. 1871. 8vo. pp. ix, 224.

The Shanghai dialect is represented by a very fair number of books and tracts, and we give here such titles as are accessible to us.

祈禱式文, Forms of Prayer. Rev. W. H. Medhurst, D.D. 30 leaves. Shanghaie, 1844.

請自家個好處靠弗着, The insufficiency of one's own merits. Rev. W. H. Medhurst, D.D. 6 leaves. Shanghaie, 1846.

講上帝告訴人知識, Revelation. Rev. W. H. Medhurst, D.D. 8 leaves. Shanghaie, 1846.

講頭一個祖宗作惡, The Sin of our First Parents. Rev. W. H. Medhurst, D.D. 6 leaves, Shanghaie, 1847.

講上帝差兒子救世界上人, God sending his Son to save the World. Rev. W. H. Medhurst, D.D. 8 leaves. Shanghaie, 1847,

約翰傳福音書, John's Gospel. Rev. W. H. Medhurst, D.D. 91 leaves. Shanghaie, 1847.

路加傳好新聞, *Luke's Gospel.* Rev. T. McClatchie, M.A. 61 leaves. Ningpo, 1848.

怕死否, *Are you afraid of Death.* Rev. J. L. Shuck. 6 leaves. Shanghae, 1848.

There was a second edition of this in 5 leaves, published at Shanghae, with two doxologies appended.

獨耶穌救魂靈, *Jesus the only Saviour of the Soul.* Rev. J. L. Shuck. 9 leaves. Shanghae.

馬太傳福音書, *Matthew's Gospel.* Rev. W. C. Milne. 133 leaves. Shanghae, 1848.

Morning and Evening Services of the Prayer Book. Rev. T. McClatchie. Shanghae, 1848.

中外理辨, *Dialogue between a Confucianist and a Christian.* Rev. T. McClatchie, M.A. 16 leaves. Shanghae, 1849.

耶穌拉山上教衆人, *Christ's Sermon on the Mount.* 10 leaves. Ningpo, 1849.

證據守安息日, *Evidence for the Observance of the Sabbath.* Rev. S. Carpenter. 13 leaves. Shanghae, 1850.

安息日期, *Sabbath Calendar.* Rev. S. Carpenter. Single sheet. Shanghae, 1850.

馬太傳福音書, *Matthew's Gospel.* Rt. Rev. Bishop Boone and Revs. E. W. Syle and P. Spalding. 86 leaves. Ningpo, 1850.

This was revised by 道吟松 Chau Yin-sung, and reprinted at Shanghae in 1856, in 80 leaves. It was again reprinted at Shanghae in 1871, in 57 leaves.

The Gospels of Mark and John. Rev. T. McClatchie. 131 leaves. Shanghae, 1852.

The Gospel of Saint John in the Chinese Language, according to the Dialect of Shanghai, expressed in the Roman Alphabetic character. With an explanatory Introduction and Vocabulary. James Summers. pp. xii, 94. London, 1853.

Western and Chinese Religions compared. Rev. T. McClatchie, M.A. Shanghae, 1853.

舊約創世記, *Genesis.* Rev. R. Nelson. 94 leaves. Shanghae, 1854.

耶穌來歷傳, *Harmony of the Gospels.* Rev. C. Taylor, M.D. 164 leaves. Ningpo, 1854.

要理問答, *Catechism of Important Truths.* Rev. C. Taylor, M.D. Shanghae.

聖教幼學, *Religious Juvenile Instruction.* Rt. Rev. Bishop Boone, D.D. 7 leaves. Shanghae, 1855.

This was afterwards transliterated into the Roman character by the Rev. C. Keith, and published in Shanghae in 7 pages, with the title *Sing' kiau' yu'-yak*.

讚神詩, *Hymn Book.* Rev. T. P. Crawford. Shanghae, 1855.

上海土音字寫法, *Phonetic Primer.* Rev. T. P. Crawford. 22 leaves. Shanghae, 1855.

上海土白入門, *Primer of the Shanghai Dialect.* Rev. C. Keith. pp. 76. Shanghae, 1855.

A new edition of this was issued at Shanghae in 1860, in 77 pages, with the title *Zong'-hsé t'oo bak zæ-mung*.

進教要理問答, *The Converts Catechism.* Rt. Rev. Bishop Boone, D.D. 3 books. 82 leaves. Shanghae, 1855.

This was transliterated into the Roman character by the Rev. C. Keith, with the title *Tsing' kiau' iau' le vung' tæh*, in 61 pages, and published at Shanghae in 1861.

使徒行傳, *Acts of the Apostles.* Rev. C. Keith. 60 leaves. Shanghae, 1856.

A transliteration of this into the Roman character was made by Mr. Keith, and published in 1860, in 112 pages, with the title *S'-doo yung-dæn*.

享利寶錄, *Henry and his Bearer.* Mrs. Keith. 35 leaves. Shanghae, 1856.

A transliteration of this into the Roman character was made by Mrs. Keith, and published at Shanghae, in 65 pages, with the title *Hang-le swh-lök*.

似乎下, *Sen oh kung*, "Sources of Good and Evil." Mrs. Cabaniss. 75 leaves. Shanghae, 1856.

似下行在, *San kuh siau tsia*, "Three School Girls." Mrs. Crawford. 25 leaves. Shanghae, 1856.

三字經, *Trimerical Classic.* Rev. R. Lowrie. 7 leaves. Shanghae.

下學才, *Vung keen luh*, "Scientific Manual." Rev. T. P. Crawford. 45 leaves. Shanghae, 1856.

牛竹子下节下, *I soo boo kuh bi fong*, "Selections from *Aesop's and other Fables.*" Rev. A. B. Cabaniss. 78 leaves. Shanghae, 1856.

付下木木, *Sung kuing tsih loh*, "Line upon Line." Rev. T. P. Crawford. 2 vols. 176 leaves. Shanghae, 1857.

創世記問答, *Catechism of Genesis.* Miss Fay. 25 leaves. Shanghae, 1857.

舊約問答, *Catechism of the Old Testament—Ruth to Malachi.* Miss Fay. 61 leaves. Shanghae, 1857.

出埃及問答, *Catechism of Exodus.* Miss Fay. Shanghae. This was republished in 1867 at Shanghae in 29 leaves, with the title **出埃及記問答**.

蒙童訓, *Line upon Line.* Mrs. Keith. 87 leaves. Shanghae, 1857.

民數記申命記約書亞士師記問答, *Catechism of Numbers, Deuteronomy, Joshua and Judges.* Miss Fay. 25 leaves. Shanghae, 1859.

舊約新約問答, *Catechism of the Old and New Testaments.* Rev. J. W. Lambuth.

於下拉爾和什, *Loo ka zen fo yung su*, "Luke's Gospel." Rev. A. B. Cabaniss. 106 leaves. Shanghae, 1859.

本得令, *Tsan zung z*, "Hymn Book." Rev. A. B. Cabaniss. 25 leaves. Shanghae, 1859.

A transcript of this into the Chinese character, with the title **讚神詩**, was published in Shanghae in 1860, in 25 leaves.

蒙養啟明, Peep of Day. Mrs. Cunningham. 83 leaves. Shanghae, 1860.

Loo ka zan jök iung sü, "Luke's Gospel." Rev. C. Keith. pp.

128. Shanghae, 1860.

This was reprinted at Shanghae, in the Chinese character, in 1871, in 59 leaves.

常早禱年, Morning Prayers. Rt. Rev. Bishop Boone, D.D. 14 leaves. Shanghae.

A revised edition of this was transliterated into the Roman character, by the Rev. C. Keith, and published in Shanghae, in 160 pages, in 1861, with the title. *Sung wæ', koong yoong' tau' vung; tah ts' too haw' le-væ kük suk vung,* "Prayers of the Church."

約翰傳福音書, John's Gospel. Rt. Rev. Bishop Boone, D.D. 64 leaves. Shanghae, 1861.

A transliteration of this into the Roman character was published the same year, in Shanghae, in 100 pages. It was republished in the Chinese character, at Shanghae, in 1871, in 47 leaves.

Ts'æh yæ-jih kie', "Exodus." Rev. C. Keith. pp. 103. Shanghae, 1861.

De-le-ts vung-tah, "Catechism of Geography." Mrs. Keith. pp. 114. Shanghae.

This was reprinted at Shanghae in smaller type in 1861, in 135 pages.

Kiau' ts' lok, "The Child's Book on the Soul." Mrs. Keith. pp. 123. Shanghae, 1861.

讚美聖詩, Hymns of Praise. Rev. J. W. Lambuth. 74 leaves. Shanghae, 1861.

Dialect of Shanghai, China. Phonetic Characters and Roman Equivalents. Rev. B. Jenkins. pp. 8. Shanghae.

Chinese, Roman and Phonetics for the Dialect of Shanghai. Rev. B. Jenkins. A large sheet. Shanghae

馬可傳福音書, Mark's Gospel. Rt. Rev. Bishop Boone, D.D. 47 leaves. Shanghae, 1862.

This was reprinted at Shanghae, in 1871, on 34 leaves.

聖會禱, Prayers of the Church. Rt. Rev. Bishop Boone, D.D. 198 leaves. Shanghae, 1862.

Tsa me s, "Hymn Book with Supplement." Revs. C. R. Mills and J. M. W. Farnham. pp. 90. Shanghae, 1862.

A transcript of this into the Chinese character, was published at Shanghae in 1864, in 60 leaves, with the title **讚美詩.**

Ju'-iak sü. Ze'-Ts'ih Kion. "Mung-tah, Catechism of the Old Testament." Rev. C. Keith. pp. 98. Shanghae, 1863.

This is a transliteration into the Roman character, of the catechisms of Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua and Judges, translated by Miss Fay in the Chinese character, from the *Union Sunday School Question Book.*

字解, First Class Book. Rev. J. M. W. Farnham. 20 leaves. Shanghae, 1863.

A transliteration of this into the Roman character was published at Shanghae, in 1875.

使徒保羅達羅馬人書, Paul's Epistle to the Romans. Revs. F. H. Thomson and J. S. Roberts. 22 leaves. Shanghae, 1864.

使徒保羅寄哥林多人前書, *Paul's First Epistle to the Corinthians.*
Revs. S. R. Gayley and J. S. Roberts. 22 leaves. Shanghae, 1864.

A transliteration of this into the Roman character was also published.

使徒保羅寄哥林多人後書, *Paul's Second Epistle to the Corinthians.*
Revs. S. R. Gayley and J. S. Roberts. 14 leaves. Shanghae, 1864.

A transliteration of this into the Roman character was also published.

曲譜讚美詩, *Hymn and Tune Book.* Rev. J. M. W. and Mrs. Farnham. 72 leaves. Shanghae, 1868.

A transliteration of this into the Roman character, with the title *Tsan' Ma S. Lan' C'ok-poo*, in 132 pages, was published at Shanghae the same year.

喜讀聖書小姐, *The Girl who loved to read the Bible.* Rev. J. M. W. Farnham. 3 leaves. Shanghae, 1868.

A transliteration of this into the Roman character was published the same year at Shanghae, in 6 pages, with the title '*He dök sung'-sü-kuk siau'-tsia*'.

審判日腳, *The Judgment Day.* Rev. J. M. W. Farnham. 3 leaves. Shanghae, 1868.

A transliteration of this into the Roman character was published the same year at Shanghae, in 6 pages, with the title '*Sung-p'an' nih-kiak*'.

趁早預備, *Too late.* Rev. J. M. W. Farnham. 7 leaves. Shanghae, 1868.

A transliteration of this into the Roman character was published the same year at Shanghae, in 14 pages, with the title '*Ts'ung'-tsan yü-bei'*.

日腳長拉裏, *Life is long.* Rev. J. M. W. Farnham. 6 leaves. Shanghae, 1868.

A transliteration of this into the Roman character was published the same year at Shanghae, in 11 pages, with the title "*Nih-kiak dzang-la'-le*".

剛坦丟士, *Constantine.* Rev. J. M. W. Farnham. 7 leaves. Shanghae, 1868.

A transliteration of this into the Roman character was published the same year at Shanghae, in 13 leaves, with the title *Kong-ta" tiu-z*.

撒庇傳, *Story of Sah-pe.* Rev. J. M. W. Farnham. 24 leaves. Shanghae, 1868.

A transliteration of this into the Roman character was published the same year at Shanghae, in 46 pages, with the title *Sah-pe' kie'*.

聖教問答, *Catechism of the Christian Religion.* Rev. W. Muirhead. 11 leaves. Shanghae.

真道問答, *Catechism of the True Doctrine.* Rev. J. M. W. Farnham. 12 leaves. Shanghae.

新約全書, *New Testament.—Galatians to Revelations.* Rev. J. M. W. Farnham. 122 leaves. Shanghae, 1870.

A transliteration of this into the Roman character was published the same year, at Shanghae, in 48 pages.

聖書新報, *The Bible News.* Periodical. Rev. J. M. W. Farnham. 9 Nos. 9 leaves. Shanghae, 1871.

Words of Comfort. Rev. J. W. Lambuth. Shanghae.

Sing iak Mo-t'a tau Muk-z'lok, "New Testament." Rev. J. M. W. Farnham. pp. 816. Shanghae, 1872.

舊約問答 *Catechism of the Old Testament.—Leviticus to Judges.*
Miss Fay. 35 leaves. Shanghae, 1873.

Mary Thornton the happy Blind woman. Rev. J. W. Lambuth.
Shanghae.

早禱文 *Morning Prayers of the Liturgy.* Rev. Canon McClatchie,
M.A. 11 leaves. Shanghae, 1874.

福音新報 *The Gospel News.* Periodical. Mrs. Fitch. Shang-
hae, 1874-1876.

花夜記 *The Chinese First Reader.* Rev. J. M. W. Farnham.
32 leaves. Shanghae, 1875.

Good News from a far Country. Rev. J. W. Lambuth. Shanghae.

SOOCHOW.

STATISTICS OF THE AMERICAN PRESBYTERIAN MISSION.

We are indebted to the Rev. G. F. Fitch for the following summary, received in 1875.

The Soochow station was commenced in 1867.

From the commencement there have been altogether five ordained missionaries, four of whom were married.

There are at present four ordained missionaries, three of whom are married.

The mission has one chapel-rented.

There are two out-stations.

There is one organized church.

There are two native preachers.

Three colporteurs are employed.

The mission has one Bible-woman.

Five adults have been baptised since the commencement.

At present there are 3 male and 3 female members in church fellowship—or 6 in all.

For the following note on the *Itinerancy* of the mission given 1875, we are indebted to the Rev. G. F. Fitch.

The missionaries make journeys by boats; the principal places that have been visited being the prefectoral cities of 常州 Ch'ang-chow, 鎮江 Chin-keang, 湖州 Hoo-chow, 嘉興 Kea-hing, 松江 Sung-keang and Nanking, the departmental city of 太倉 T'ae-tsang and the district cities of 無錫 Woo-seih, 丹陽 Tan-yang, 崑山 Kwan-shan, and 宜興 E-hing.

STATISTICS OF THE AMERICAN SOUTHERN PRESBYTERIAN MISSION. BY REV. H. C. DU BOSE.

This station was opened by the Revs. J. L. Stuart and H. C. and Mrs. Du Bose, in 1872. A year afterwards Mr. Stuart left for the

United States on account of his health. The Rev. J. W. Davis and Miss A. C. Safford joined the mission in 1873. A large native house has been rented on one of the principal streets; and there is daily preaching in the chapel. Domiciliary visiting is carried on among the women.

The following statistics were sent us by Mr. Du Bose in 1875.

This mission first settled in Soochow in 1872.

From the commencement there have been altogether three ordained missionaries and two ladies.

The numbers at present are two ordained missionaries and two ladies.

The mission has one chapel.

There is one organized church.

One native preacher is employed; his salary being partly paid by the native church.

The numbers baptized from the commencement are five adults and one child—or six in all.

The number at present in church fellowship is five males.

The native contributions for 1874 amounted to ten thousand *cash*.

This mission has not neglected *School* work. The following items were sent to us by Mr. Du Bose in 1875.

A day-school was opened in 1874. There are now three day-schools, with fifty-five pupils altogether.

The Revs. H. C. Du Bose and J. W. Davis furnished the following notes in 1875 regarding the *Itinerancy* of the mission.

The foreign missionaries and native assistants engage in the work. Native boats and a foreign house-boat are used for travelling.

In 1872, Mr. Du Bose paid a visit to the prefectoral city of 潤州 Hoo-chow.

In 1874, Mr. Du Bose again visited the same city, as also the prefectoral cities of 常州 Ch'ang-chow and Nan-king, and the district cities of 常熟 Ch'ang-shuh 無錫 Woo-seih, and 丹陽 Tan-yang; while Mr. Davis visited the towns of Woo-tsen, 平望 Ping-wang, and 南匯 Nan-tsin, the prefectoral city of Hoo-chow, and the district city of 吳江 Woo-keang.

In 1875, Mr. Du Bose visited the district city of Ch'ang-shuh; and Mr. Davis visited the prefectoral cities of Ch'ang-chow, 鎮江 Chin-keang and Nan-king, and the district cities of Woo-seih and Tan-yang.

WE do not know that anything has been written specially on the

Soo-chow dialect in any European language; but a commencement of missionary literature in that dialect has already been made. The following are the only publications, in this category that have come to our knowledge.

福音真理問答, *Catechism of Gospel Truth*. Miss Safford. 8 leaves. Shanghae, 1874.

小問答, *Small Catechism*. Miss Safford. 35 leaves. Shanghae, 1875.

蒙童訓, *Line upon Line*. Miss Safford. 41 leaves. Shanghae, 1875.

耶穌教要理, *Important Doctrines of Jesus*. Miss Safford, Sheet tract. Shanghae.

禱告文, *Form of Prayer*. Miss Safford. Sheet tract. Shanghae.

HOW CAN SELF SUPPORT BE DEVELOPED IN THE NATIVE CHURCHES?

H. H. LEAVITT.

A. B. C. F. M. Missionary—Osaka—Japan.

A QUESTION of importance the world over, involving as it does the degree of efficiency which may be expected of Christian effort, especially what is distinctively missionary effort.

It is not a question arising for the first time now and hence. It has been thought of and discussed, undoubtedly, in every mission field.

So far as we are aware too, there has been almost a common conclusion, namely, that "self support cannot be secured *at once*; long and patient help must be rendered until the limbs of the infant have become strong enough to support its body."

But even though such has been the common conclusion of many men whose life work is a testimony to their devotion and abilities, we should make a great mistake—we think—if, in a false modesty, or with an insufficient appreciation of our responsibility, we settled down to the conviction that because such men and so many have reached one and the same conclusion upon this subject, that therefore our results will not be different. While this question of self support was an important one to them, there have been other questions which seemed far more important, in days when the *feasibility* of mission effort was to be demonstrated, and when many grave doubts, which to-day do not lift their heads, were powerful enemies to missionary success. Those questions then had to be met and conquered. Now we are free for such a question as "Self support."

There are three great interests which are linked with our subject.

1st.—The success which may be expected from missionary effort.

2nd.—The success which may be expected from early native effort.

3rd.—Native Christian character.

The first two have a common explanation in the fact that if aid must be rendered to churches at the first, to help them to a gradually increasing self support, the available resources of missions, and much more of the Native Christians, which latter resources are insufficient for their own support—must be diverted from directly aggressive measures to these essentially self-protective, defensive—holding ground already gained. This must greatly narrow the sphere of action. Whereas if self support is to be expected from the beginning, the energies of missions and churches will ever look onward and progress must be more rapid.

The third interest depending upon this question is the influence upon Native Christian character. If self support is not a reasonable conclusion in a church, even from the beginning of its existence, the sense of dependence which is inevitable in the minds of church members, has a natural and almost certain result upon character.

The strength and dignity of independence being gone, assurance easily and quickly follows, and then responsibility and finally effort. There is no sense of responsibility in plans for church welfare, there are no certain plans made—everything depends upon the will of others. Hope is weakened, effort is measurably paralyzed as not having the stimulus of confident hopes. Enthusiasm is stifled. It is easy to settle back upon personal inability. This reaches to the deeper spiritual life. There is not developed the rich, ardent, devoted love, which—unrestraint in its impulses and hopeful, almost to assurance, in efforts depending only upon its own glowing purpose—is ready and glad to submit to any self sacrifice to win the approval of the Saviour.

Whatever the result reached by us in considering this question, it must be important, if these interests are involved. If there are inevitable difficulties and obstacles, such as these of dependent feeble churches, to the gospel, it will be well that we be prepared for them; but if they are not necessary, it will be equally well that we be careful not to create them and throw them in the way, to the great damage of the cause we would advance.

There are various ways of considering such a subject as this; we might bring forward plans for securing self support and discuss their tendency, or we might confine ourselves to reviewing the experiences of others and seek to determine the grounds of success or failure. But we feel sure that neither of these courses can itself give us lasting results. No matter to what extent discussion should be carried, there could be no thorough satisfaction in our conclusions.

It seems to us that a question of such importance as this must have a beginning and an end, somewhere, which can be found and by means of which we can determine, not what courses will *probably* lead

to a result, but what will inevitably and certainly do so. It is our conviction that there is such a certainty to be arrived at, and with the light which the question in its essential elements furnishes, and the rich experience which Christian workers in other fields and other times can contribute, we may grasp the subject in something like assurance that a true and certain course of action, to be relied upon under any but exceptional circumstances can be determined. Our confidence of this is not based upon any especial power of insight, but upon the fact that if a question of such magnitude and involving so much in the present and future of the church is approached in the right way, namely, of discovering by what course the church may most thoroughly fill its mission and meet its privilege, Christ the author of the church will throw light all along its pathway.

It is evident that any question relating to self support must needs define in the outset the term self support. What is considered as depending upon the church to support, and also what resources are accredited to the church with which to meet these calls. Whatever is necessary to the church in its present life, or necessary as preparation for its future life, whatever too is necessary to enable it to fill its greatest sphere in its peculiar capacity of a church must be regarded as involved in this question. Whatever may be needed for meetings, for pastoral support, for schools, &c., &c., so far as these are integral parts of church life, growth and aggressive activity, must be involved here. We do not include the cost of the mission sent by other churches to plant the word of God and gather the new churches, as that is properly the aggressive work of other churches.

"How then can self support of all that is necessary to the life, growth and activity of a church be developed?"

We propose to seek an answer first, in the nature of the church itself, and secondly, in the history of the church.

What testimony then has the church itself in its own nature and essentials to give?

As our subject has especial reference to the monetary needs of a church, our inquiries will all look in that direction.

1st.—What is essential to the existence of a church? Going back to the basis of our authority for the church and the examples there given, gathering up what we may of actual statement and implication, we roughly define the church (in its *aim* to be pure) as "A body of believers in the Lord Jesus Christ, organized by covenant with each other and with Christ, for mutual support and help in Christian life, for observing the ordinances of Christ and for witnessing for Christ in the world," or in other words, "for mutual help, in promoting in each other, life and growth in the faith, love and teachings of

their Master and Head Jesus Christ." This gathers up the important ideas, the essentials of a church, and will serve us for a point of departure.

Prominent then in the idea of the church is (1st). It is an organization, (2ndly) of believers in Christ, Christians, (3rdly) for mutual help in their Saviour.

These are the essentials, under these can be gathered all that is necessary to church life, growth and aggression.

Here is the living and the witnessing church. To secure this, if to secure anything, there must be a need of money.

"Organization!" There is nothing in that to call for money necessarily. It can be effected anywhere and under almost any circumstances. It is effected by a covenant with each other and with Christ, an act in a sphere far above that in which money circulates. In the best church organization the less the thought or use of money appears, the better.

The members of the church are Christians, believers in Christ. So far as their becoming such is concerned, we all know that money is much more of a hindrance than a help. It is all they can do to overcome the temptation arising from the little or the much they may themselves possess. We pass over the *character* of those with whom we are dealing for the present, but shall return to it later.

The object in the organization is "mutual help in Christian faith, love and service," or speaking more broadly, the object of the organization is "mutual help in promoting the fullest Christian life, growth and aggressive activity," "in filling the very highest privilege and duty of the members and so of the church.

Here we inquire more minutely.

(a) What is essential to the life of a church?

We mean by the life of a church, the continuance of its members in the faith in Christ to which they have attained and the possession of an ever present impulse to rise higher in this faith with all which it involves.

Two things are essential to this and only two. There must be the active presence of the Spirit of God. There must also be a loving filial heart in the child. Given these two and there must be life. Without these there is no life. These are purely spiritual powers—most efficient when acting as purely spiritual. There may be secondary influences which tend to promote these, but they must be secondary.

These secondary influences can be gathered under two heads, 1st enlightenment or increased knowledge of truth, and 2nd by personal service.

The service here requisite is *personal*, demanded of the *person*, the active exercise of the love he possesses.

The enlightenment may be a variable factor reaching to almost any

limit. But so far as the amount actually requisite for the real life of a Christian is concerned—we say—that not the *least* amount will avail any thing, save as there is a heart to receive it, and such is the power of appropriation in the heart of a true child of God, and to such an extent is a little food of this sort fitted to nourish the heart, that we can safely say that under almost any circumstances a church may exist and fill *all* the requisites of *life*, without any instruction which the poorest church member cannot purchase. We are to emphasize that the essential power is not in these lower influences; we are to commence from the other side.

The world is full of examples of churches which have every possible privilege of instruction in the truth, but are not marked for a high type of Christian life. In fact, as regards actual Chritian attainments, these privileged churches are often far below churches under less favorable circumstances in these respects, but which churches are therefore cast back upon the Lord.

We conclude then that money is not necessary to the *life* of a church.

We next ask what is essential to the growth and activity of a church.

What is necessary for the life of a church as spoken of above is necessary for the growth and activity of a church. Given as present in a church the manifest power of the Spirit of God and a warm, devoted, self sacrificing love to their Master on the part of the members, and that church must grow, it must be active in every good work. Meetings will promote this; the instruction, guidance and example of a pastor may enlarge the sphere of their spiritual vision, schools also may contribute to the same end. But all these have no power in themselves; they may be a positive detriment if not bending all thought in the spiritual direction. They must be accounted not as primary powers or influences, but as secondary, serving only to promote the primary and spiritual. But it is entirely possible to conceive all these secondary influences as actually springing from the church itself. One recognized as leader because of peculiar fitness to be such, because of especial qualifications either in the depth of his experience or the extent of his knowledge of the Scriptures, &c. Such an one may minister to the church as a pastor teaching, admonishing, inciting, leading them into the green pastures of divine grace, and yet he may not leave his ordinary vocation by which he secures his temporal support. We are not discussing the question whether this is always the best way for a church to stand related to a pastor, though we do say that much worse things could be conceived of, but we are asserting that it is entirely possible to conceive a church receiving ministration, and of no inferior kind either, with no necessary expenditure of money. The church may be in circumstances where the entire time of a pastor will

be a valuable help, but we insist that it is not among the essentials to a church's growth and activity. Supposing necessity laid upon the church they can fill all these requisites without money. The impulses to their high Christian life, growth and activity are in themselves.

We say then that the Gospel is adapted to the poor, the very poor, yes the inmates of a poor house.

However money may in some circumstances be an advantage, we insist that if a church is poor to utter inability in the gift of money, it need not be one whit behind the richest in the fulness of its own spiritual life, in its own healthful growth and efficient activity. It still has all the essentials for this highest type of church life.

In answer to our question then "What is essential to a church?" We reply 1st the active presence of the Spirit of God and, 2nd, a loving devoted heart in the members. That these are possible in any financial condition of men:—that they need not be dependent, in the slightest degree, upon influences, which the poor, as the world count poverty, may not avail themselves of as well as the rich. That thus the use of money is not essential to the existence of a church in any of its normal conditions. This leads to a second question.

What are the powers of a church?

We mean what are its powers of *living, growing and spreading?*

Without fear of contradiction we answer, that the first and the only really efficient power of a church is the Spirit of God.

The second power is the sanctified devoted loving heart of its members.

The third power is consecration, on the part of the members; consecration of themselves and their possessions.

The fourth power is the material results of the consecration, if it is service, service; if it is money, money.

These are all the real, necessary, vital powers, of a church. The church may be able to appropriate some other things from without but it is to be noticed, "such things must be appropriated."

If our attention here is still upon money, we notice it comes in the *fourth* in the scale of powers, the very least in importance, as we should expect from our previous conclusions. If, too, attention be given to the nature of these powers it will be noticed that the first three can exist without the fourth, provided the material of the fourth be not at hand.

Another interesting fact in the relation which these powers hold to each other is important, so much so as to form quite an essential element to an answer to the question of our subject. *There can be no disuse of any one of these powers without essentially—shall we say vitally—affecting the others.* If the Divine power, for example, the Holy

Spirit is not appropriated or received as offered, the deadening effect is felt all along the line of powers. If again there is a decided lack in the love of the heart, how quickly it acts to well nigh paralyze consecration and the material results of it. Equally, too, in limiting the reception of the Spirit when he offers Himself. So it is in the use of the material results of consecration. Even supposing consecration has been made of one's possessions, if in the persuasion that they are not needed, they are not actually *used* for the kingdom of God, the almost certain, if not inevitable result, is to react, to diminish the consecration. The possessions become a temptation, and little by little destroy even the traces of consecration. The heart becomes shriveled, lean in all its parts, from this terrible reaction. Examples of this are not so rare that we need to specify cases; look where you will and evidences will multiply before you.

From this we conclude that it is absolutely necessary to use all the powers there are in a church or the result will be, must be, injurious and destructive. If this be true, what a light it throws upon the actual condition of the Christian church in the world! If there is money in the possession of the members of a church, it not only *may* be desirable that it be devoted to and actually used for the Lord, but it is *absolutely essential* to the highest vitality of that member and that church that it be so devoted. It cannot remain in possession but to deaden and corrode the higher and essential powers of the church.

This is our answer, and what is involved in the answer to our second question; "what are the powers of the church."

We are ready now for a third question.

3. Are the powers within the church sufficient to its *most* vigorous life, growth and aggressive activity? Of course we ask especially with reference to the financial need.

(1). The monetary powers within the church are sufficient until the money in the possession of members of the church, if there be any, has been used. This will be self evident.

(2). The resources of the church will be sufficient until the church has reached a state of high activity in the use of all its powers. The money of a church is the fourth power. The church must use its own power, not only its monetary, but its spiritual power, before it can safely tempt itself with any from without. As we have said, the disuse of any one power reacts to the injury of the other powers. If therefore the spiritual powers of the church are not used, it is not at all certain that its monetary powers will be, nor if they are, that they are used most efficiently. It is to be noticed that they are only valuable as the servant of higher powers. The use of outside money before the church has attained a high use of its own powers is calculated to

produce a false show of power delusive even to those who know its true nature. The church must first develope its own, and to this end must be thrown back upon itself.

(3). There will be no need of other resources than those in possession of the church unless the church tries and finds herself too weak to accomplish a *definite* work which it belongs to her to accomplish. There can be no general need.

(4). The probability is that the church's resources will be sufficient, there is so much money actually in possession of the members.

(5). We should expect these resources would be sufficient from the vital relation which insufficiency has to the activities of the church and the Christian character of its members. Of this we have spoken in our introduction, noticing how the efficient and aggressive power of missions and of native churches must be curtailed if the resources of the church are not equal to her needs, also the deadening effect which dependence in such a matter must have upon all the vital Christian energies. God adapts means to ends, everything to its sphere, and we feel sure he would not make a church so dependent upon being self supporting and yet not capable of self support.

(6). We point to another probability of the sufficiency of the resources of the church for her *needs*, in the observable general tendency to fall far below the use of the resources at hand, either spiritual or temporal.

(7.) Again, in heathen countries especially, and in young churches, it is not probable that such eminence will be attained in Christian character and life, as well as the appropriation of the offered grace of God, that it would be safe to tempt them with so dangerous a thing as the use of foreign money.

(8.) It is noticeable, too, that the monetary needs of a church grow with its own growth in numbers, generally. It is equally a fact of experience that the relative increase of wealth in the church is very marked. Hence it is not probable that the church will need to look outside of its borders.

There are positive reasons, and strong probabilities against the church, in any circumstances needing foreign help in money, especially in heathen lands. We feel compelled therefore to reply to our question respecting the sufficiency of the church's resources for her needs that,

The law may be laid down that her resources will be fully sufficient.

From all that has gone before we feel that we may be assured of the existence of a law in the inherent nature of the church, necessary for its highest condition and efficiency, that the church is a self contained, self developing body.

It has implanted within itself power for securing its highest life, growth and normal efficiency.

There remains one more inquiry in this investigation.

4th.—Is there, in the church, any inherent element which is calculated to develope the church into its normal condition of self support, and if so what is its law?

We answer to the first part of this question that we believe there is. There is the important element that the members of the church are Christian men, are believers in the Lord Jesus Christ.

There is here involved the fact of a heart whose general disposition is *love* to Christ and His kingdom.

There is involved here a general disposition toward unselfishness—toward gratitude, an aspiration to regain and more than regain a lost manhood.

There is involved here a disposition which is calculated to develope itself in a high and holy ambition to be most efficient, most influential in the work of bringing about the triumph of the Redeemer's kingdom. An ambition, too, to become an example to all others, of devotion;—to display a love unrivaled by any who have experienced like matchless effects of Almighty grace. A disposition to all these, which normally should develope in all these directions, is an essential element of a renewed heart, the heart of a child of God, and here, so to speak, are the conservative elements of the Gospel. We may always rely upon these elements as present—even though imperceptible—in a true Christian heart. To them we may at any time appeal and they are the strong influences in the church, so far as the human side is concerned, in the direction of all that the church looks to achieve. These once aroused and the church is a fire not soon smothered.

If then we accredit these springs of life and character to the church and know the way to reach them—we may be assured of the result.

We have said there is a heart of *love* to *Christ*. That heart will delight in *service* for the object of its love. It will delight in doing *great* things, in *sacrifices*, *great* sacrifices, too,—if the object be sufficiently noble to satisfy the sensitive, discriminating soul. In such a condition and to such a heart no sacrifice, that is possible, can be too great, it will never break a true love.

Here then we have pointed out to us the law.

If you would make the church great, lay burdens of service, of sacrifice, great burdens, upon her taking care however to adjust them to her shoulders, and taking care, too, that they be carried for Christ, noble services, worthy sacrifices, and not simply burdens to satisfy the ambitions of men, which are only *remotely* to glorify the Saviour, if at all. So remotely that the Christians cannot catch the inspiration of their Saviour's encouraging face beckoning them on.

We have said there is in the church a disposition toward unselfishness, gratitude, true manhood.

Our clue is here given. Make that church and its members independent and they will become great; they will originate great thoughts; they will put forth great endeavors. Give *scope* for the full expansion of this disposition, *incite* it, by giving it a sphere in which to develope itself, set before it a worthy end to achieve. There is a thirst, which, if it has opportunity, will drink in the word of God as the hart does the water brook. Those Christian men will want to know the length and breadth and depth and height of the love of God and emulate it.

We have said there was, in the regenerate heart, a disposition to show an unrivaled love and devotion.

Open before that soul the large fields of service yet unentered, opportunities for toil and sacrifice where every stroke can be seen to hasten the great and final triumph; carry that love along the course the Saviour's took, as He yearned over the perishing souls of men, and show him how he may drink of the cup of which his master drunk, and toil in the service in which his master toiled and have the encouragements which his master had, only in greater degree, and, be that toil and service never so great, with the loving eye of his Lord upon him, that soul will be *inspired* by opportunities, energized by difficulties and hardships. It will become a giant witness—Paul refusing every comfort, in perils by land and sea—visiting, with tireless devotion, every land in the known world, restless in his great spirit of love and service. It is small burdens, and little service, and meaningless sacrifices, and luxurious living, and selfish expenditures, and small spheres of action that make *small*, weak, lifeless Christians. Great things, call out great energies, great efforts, and by them *Christian* men, much more even than men of the world, become great. Christians are called to be Pauls and made equal to be such. But Paul started out with the idea of independent Christian manhood; to prove by services, by sacrifices, by a devotion which no man could rival, if possible, a love which could be none other than the gift of God and the reasonable return of a soul which had received such a Saviour as his Saviour.

We have seen that money and the use of money is not an essential to a church.

We have seen too that it is essential to a church to use money, if it is in the possession of the members, and that it is necessary that it be *all* used on behalf of the Lord, if the church secure its best life.

We have seen that there are reasons sufficient for our recognizing a law in the church, that its own resources are adequate to its needs and all it can safely use.

We have seen, too, that it is a possible thing, as it is a natural thing, to expect a church to develop into this self-dependence and that by it, it must attain its highest goal; that there are objective points which we may expect to influence, to this end, if we follow in the line most natural and obvious, from a consideration of what a church really is.

From these we draw our reply to the question of our subject that "the way to develop self support in the native church" is;—

1st. Never to help with money.

2ndly. To bind our teaching to the *spiritual* powers of the church as being the correct measure of the worth and vitality of the church.

3rd. To seek to elevate the souls of church members to a supreme love to Christ and his kingdom—and draw them out into large conceptions of the extent, importance and possibilities of that kingdom; by seeking to establish in their minds a personal relation to that kingdom and a direct influence in it; by connecting the interests of that kingdom so intimately with the individual, that personal powers are stimulated in every direction, as in one's own service.

4th. By setting before the minds of Christians a service so large that there is never a reason for relaxing energies—nor for failing to apply the largest resources at command to a *needed* object.

In a word by developing a simple, single, all persuasive, all powerful love to the Saviour, which shall be the motive power all through the life. We must be careful not to lay burdens which the *needs* of the kingdom do not lay; that we lay burdens sufficiently noble. We must remember that the church, in its nature, is adapted, with all its burdens and helps, to the members. We are not to call burdens church burdens, which centuries have connected with the church by gradual process.

We must remember wherein church power consists and not yoke to it requirements utterly foreign. For example in a new country, a heathen country, we must not expect the people to build at the very beginning an "Oxford University."—Nor must *we* build it nor anything approaching it, for them. Everything must be *adapted* to them.

Again we must not saddle upon a young church, in a developing country the demands for culture and scholarship which are the product of years of life and growth, and in themselves in no wise connected with the vital church. They may exist or they may not. We cannot say they are essential. Given the vitality of the truly essential powers and when culture is needed it will respond to a call for it.

In all things we need adaptation. We should not reason from what the church is in old Christian countries but what it is inherently.

If we can consider these things and work on this line, we believe

that not only shall we find it true that the church has no need of means beyond her own resources but that she will respond to her high privilege of developing the church in all the borders within her reach, complete in every appointment, fair in every member, the bride adorned for her Husband, not only in outward symmetry fitted for her espousal, but in the purity and singleness of her heart. We have sought a reply to our subject in the inherent elements of the church, it remains for us to open for a brief space the volume of church history.

The most we can do here is to call hurried attention to a few leading facts.

1st. What is the fact as to the ability of the churches existing in old Christian countries to meet the needs laid upon them? These churches, it must be remembered, stand in the midst of a developing civilization, touching the church at every point and having claims upon her, incident to her being the most vital spring of life and purity. Of such churches with such demands, what is the fact with reference to the ability to meet these demands?

Let the wealth of English and American churches answer; let the costly church buildings and luxurious appointments answer. If the wealth of the members of Christian churches were devoted, all, and actually used, every thousand persons in all this world might have a voice proclaiming the Gospel, and a house for meeting, and schools for their highest needs, and benevolent institutions would fill the earth.

We are not criticizing but noting facts.

There is one church which we have in mind whose building, with the ground upon which it stands, cost about \$1,000,000.00 and the apology for its being a justifiable expenditure was, that the church home ought to be as rich in its appointments as the homes of the church members.

Here is the evidence of the wealth of a single church and by no means an exceptional one.

We say there is a very rapid increase in the wealth of a church, far beyond the sensible demand for that wealth.

Again; is there evident in the churches generally, a disposition to devote what wealth they have to the needs of the Saviour's kingdom?

With the above facts in mind respecting the wealth of the churches, let the status of our missionary and benevolent societies answer. It is unnecessary to refer in detail to piteous appeals to relieve suffering on the part of workers in the home mission fields, or the large and open door for giving the Gospel to people who do not so much as know there is any Gospel; of debts and contractions and shifts without number in all these institutions.

There is no denying, with all that they tell of benevolence, they

tell also of a tendency on the part of churches to retain wealth in possession.

Again is there any manifest tendency, in churches generally, to *lapse* from high privilege, from the full enjoyment and exercise of the inherent and noble powers of the church?

Let the tens of thousands of pastors testify.

Let the churches, especially, which have the most unused wealth be called as evidence. Let the history of evangelical movements the world over bear witness.

Have efforts to help church enterprises with money, where they have been tried, proved generally successful?

We call to witness the home missionary efforts in the older states of America, the utter apathy, so often noticeable in churches so assisted, as to the existing condition of the church. The almost fruitless effort to raise money, even in communities where there is wealth in the possession of church members, is too common a fact to excite surprise. We have in mind one church where the Gospel was sustained by the income of a fund. There was hardly a call upon the well-to-do members of the church for anything, and yet the deacon of that church has charged the church for taking the preacher from the station to his own house, where he was to be entertained for the Sabbath (also for money), and that, too, when he took him in his own team and frequently simply took him in, as he was himself returning home from some personal business, and that deacon worth thousands of dollars.

We call the history of Foreign Missions to testify of stations and districts held for from twenty to sixty-five years in which a large number of pastors are to-day, partially sustained from abroad; of work progressing so slowly, where the faith of church members or the fire of Christian devotion is so feeble, that it is felt to be an impossible thing to withdraw and leave, even a work of this age, to the care of the churches: And this too among a people whose contributions to the support of their old heathen practises and religious observances were in excess, far in excess of the utmost needs of the Gospel: declared to be so by their own fellow countrymen. We call up the protesting voice of one of these pastors whose powerful appeal is given at considerable length in "Missions to India," by Anderson. [Boston, Cong. Pub. Soc. 1875, page 300]. We give brief extracts. "How does it happen," said this pastor speaking of this question of support of a pastor, "how does it happen that such a question arises in regard to our churches? *** Does Christianity seem to them of so little value that they are unwilling it should cost them anything? Not so—but there is a proverb which says 'who will go afoot when he has a horse to ride' and in like manner why should we be at any expense in religious matters

when the mission is ready to bear all for us. Our indulgent mother (the mission) must still bear us in her arms, for she and we both think we cannot walk alone.

If we take hold in earnest and make proper exertions we can bear all the ordinary expenses of Christian institutions. Did we not buy those worthless good-for-nothing idols, build temples for them and pay for their consecration and worship? For these and other objects called religious (a long list of which are enumerated), we gave freely when heathen. If we gave an equal amount now, I believe it would suffice for our Christian worship and have much to be used in giving the Gospel to others."

The result of this appeal was the assumption of the support of their pastors by the churches addressed.

In this same line we call to mind the history of missions in every part of the world. There is scarcely a place where the natives have come to assume anything like the burden of supporting their own Christian worship and work. Look at the one notable exception to this, the Sandwich Islands. Providence there took the question of support out of mission control. From the first the people did every thing themselves or through their chiefs. It was not a question for missionaries to settle or guide. In the matter of schools alone, not from necessity but choice, the mission took the burden, and it was one of their greatest mistakes, confessedly. Where have we a more brilliant example than that of the Sandwich Islands, of a working native church, self supporting, and more than that, itself sustaining a large foreign mission and the people so poor!

Compare the church of Madagascar during the persecution and after the advent of foreign missionaries again with abundance of foreign money and memorial churches erected at foreign expense. In the former time a bright example to the world, now sinking into comparative obscurity under this terribly repressing, enervating influence. Look at what source we will for evidence, and if a church is encouraged directly or indirectly in an easy-going, unsacrificing life, making no thorough use of the powers at command, the inevitable tendency is, to sink lower and lower until, subjecting that church, in its actual exhibit of itself as a church, to the test of the vital elements of a church of Christ, and we are compelled to notice how, too often, it is only by the greatest of charity, that we can count it in the category of churches at all.

But if, on the contrary, we find a church in the full, or measurably full, exercise of its high spiritual powers, and using whatever possessions it may have, in the large spirit of a supreme love to the Saviour, that church is not a burden upon any sister church, but is

herself the sister whose bounteous hand is stretched out in every direction. God will find there *power*, real, vital power—and no need nor desire for external help until she finds her own resources exhausted.

The inherent necessities of the church and her history, both go to teach the same lesson, namely that the road to life, growth, activity, influence, power, stability, is in self reliance from the first. It is in making more of the spiritual than the temporal, more of faith than of personal service, as a power. The church must be self developing. Her institutions must conform in kind and degree to her ability—that they may be vital parts of herself and richly watered by her prayers. She thrives in service, in sacrifices, in great responsibilities. She has within her divine liniaments which will, under her normal tendencies and influences, unfold into the beauteous, divine creation she is intended to become. Let us not mar her symmetry and excellence by making her features more human.

IN MEMORIAM.

REV. CHARLES F. PRESTON.

THE subject of this brief notice was known and loved by many of the readers of the *Recorder*; and his unexpected death has caused a thrill of sorrow and regret in many hearts in China. He had long been threatened with a serious malady and was trying to complete arrangements for the removal of himself and family to the Pacific Coast, where he expected to regain his health and engage in work for the Chinese there. A few weeks before the end however he was compelled to give up his usual work, and on the 12th of July he left Canton for Swatow for a change of air. He left in the full hope of soon regaining his strength but when he arrived in Hongkong he was too weak to proceed on his journey and remained there the guest of Rev. James Lament. He soon began to sink rapidly and on the morning of July 17th, he gently fell asleep in Jesus. He was buried in "the Happy Valley," Hongkong's, beautiful cemetery, by the side of other missionaries who had gone before. Mr. Preston was born in Galway, Saratoga Co. New York, July 26th, 1829. He graduated from Union College, New York in 1850, and from Princeton Theological Seminary in 1853. At the close of the same year he embarked for China in company with Dr. Kerr and arrived in Canton May 15th, 1854. For more than twentythree years he was engaged in constant self denying work as a Missionary of the cross. During all this time he was absent from the field but eighteen months on the occasion of a visit to the United States, and we doubted not that there were yet many years of efficient labor for him in China.

He was universally loved and respected and his death has cast a cloud of gloom over the whole community. Many circumstances combine to make his removal from us a source of the deepest regret. Possessed

of rare social qualities he carried life and cheerfulness wherever he went. His genial smile and exuberant spirits had a delightful contagion which drove away despondency and gloom. Those who knew him most intimately could best appreciate his unfailing kindness and gentleness of temper. His humility was unfeigned and his Christian life was blameless. Moderate in all things he never yielded an iota in the cause of truth and righteousness. Amiable in disposition, cheerful and vivacious in temperament, deep and constant in his piety, with a full and joyous love for his work. As a missionary he was eminently qualified in disposition and acquirements for the position he occupied, and he pursued his work with laborious but cheerful devotion. He was *pre-eminently* a preacher of the Gospel. His chapel, which he secured with great difficulty soon after the close of the last war, was situated in the very heart of the old city on one of the principal thoroughfares. For the last fourteen years he has preached in this chapel almost daily (except during his eighteen months absence) to audiences varying from 400 to 800 people. For months at a time he would not miss a single day. He was never so happy as when proclaiming the message of salvation to the Chinese people. As a speaker of Cantonese he had no superior. His great fluency and eloquence made him very popular among the Chinese. We cannot begin to estimate the actual and possible good which his preaching in this chapel has accomplished. Thousands of men from all parts of the province have heard the Gospel there and remembered it. I have met with men in towns a hundred miles from Canton who could repeat in substance the sermons they had heard him preach years before. But that eloquent voice is now silent. The chapel remains, and every time the doors are opened, the crowds pour in, but they hear no more the voice that was wont to appeal to them with such power. As a pastor he was cautious in receiving members but tender and forbearing to those received. Faithful in instruction, firm in rebuking their faults and considerate of their weakness. His people sincerely loved and revered him. Their eyes fill with tears at the mention of his name and their lips open only to praise his goodness and love for them.

His life was full of active duties and cares, but in his leisure hours, he devoted much time to the study of Chinese literature in which he was no mean scholar. But the main portion of his time which could be spared from more pressing duties was devoted to the translation of the New Testament into the Canton colloquial dialect. This work which he pursued in conjunction with several other Canton missionaries has been completed as far as the close of the Book of Acts. The work on the other books is yet incomplete. This translation of the Gospels and Acts into the Canton vernacular brings these precious books to the comprehension of multitudes who could not otherwise understand them. It is one of the mysteries of providence that one such as he, in the very prime and vigor of manhood, so eminently fitted in every way for the work in which he was engaged and for whose service there was such pressing

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need should be taken away, while so many apparently less useful are left. His work was done. A grand and noble work it was, and faithfully was it done. His name stands high on the honored roll of the founders of the church of Christ in China. He yet speaks in the hearts and memories of thousands who have heard the truth from his lips. May we who remain be also faithful, that we too may pass with joy into the presence of our Lord.

B. C. HENRY.

CANTON, August 6th, 1877.

Correspondence.

Dedication at Dzing-bu-deo.

DEAR SIR:—

The Presbyterian Congregation at 陳婆埠 Dzing-bu-deo, a town eight miles east of Ningpo, dedicated to the service of God, their new church on Friday July 20th, and thinking that an account of the exercises, including a brief sketch of the origin and growth of the enterprise, may be of interest to the readers of the *Recorder*, I send you the enclosed for insertion.

About eighteen years ago, the Rev. E. B. Inslee, then a member of the Presbyterian Mission at Ningpo, took a boy named 鮑光熙 Bao-kwong-hyi, just graduated from the Boys School, into the "eastern district" with the view of opening a day-school, and thus making a beginning of out-station work in that region. After a search of several days they failed to get a house, until the boy, after considerable persuasion succeeded in getting a temporary place at the house of his sister. Here he taught for a year, but the second year he had to seek quarters elsewhere, and succeeded in renting a room in 鮑家場 Bao-ko-tah, his own ancestral home. Here the Lord opened the heart of a middle aged woman named 萬順婆 Væn-jing-bo to receive the truth and she has continued to this day a bright and shining light,—a most valuable assistant, in spreading a knowledge of the truth in the place where she lived, a true mother in Israel.

The present congregation of about ninety members is in no small degree, the result of her faithful, unostentatious labors. Mr. Inslee took great interest in this enterprise and made frequent visits to the place during his residence in Ningpo. After his return to his native land, Rev. H. V. Rankin, took charge of the station and preached with earnestness and power to the crowds who came to listen. The labors of the missionary, of the school teacher and of the faithful woman, Væn-jing-bo, soon began to bear fruit, and after a few years a little church was organized in the place.

Mr. Rankin lived only to see the church in its infancy, and after his departure it was watched over and ministered to by Rev. J. L. Nevius, now Dr. Nevius of Chefoo. He in turn was succeeded by Rev. W. T. Morrison, who spent a good deal of time in preaching at the station and in the regions round about. Mr. Morrison being compelled

to leave Ningpo on account of ill health the charge of the station devolved upon the Rev. D. D. Green, and on Mr. Green's removal to Hangchow, the care of the station fell upon Dr. D. B. McCartee. He continued in charge doing double duty, as preacher and medical missionary until his return to the U. S. in 1869. The boy teacher became in a few years an assistant, was soon after ordained as an evangelist and had the immediate spiritual oversight of the church until the present pastor, Rev. Üoh Cong-eng, was settled over it, ten years ago.

The house in which the congregation had been worshipping, became too small with the increasing membership, and a new house of worship was resolved upon as soon as the church was able to undertake the expense. Their hopes were realized sooner than they expected. Some friends of missions in America placed a generous sum of money in the hands of Dr. McCartee, to be used, in any way that he thought best for the advancement of missions. He generously appropriated fifteen hundred dollars of the money at his disposal for the building of a church and parsonage for the congregation at Dzing-bu-deo.

This tasty and commodius house of worship built by Christian workmen, was dedicated on Friday, July 20th, 1877; most of the native pastors in the Presbytery of Ningpo, were present, and also some preachers and pastors from other missions. The opening sermon was preached by the Rev. J. A. Leyenberger from Matt. xvi. 18, and was listened to by a crowded and interested assembly. Addresses were also made by the Rev. J. R. Goddard of the Baptist Mission, also by the Rev. B. Helm of the Southern Presbyterian Mission, U. S. A. and by Revs. Zia Ying-tong, Bao Kwong-hyi, Yiang-ling-tsiao, Lu Cing-veng, Üoh Cong-eng and J. Butler of the Presbytery of Ningpo. Addresses of congratulation were also made by Rev. Bao-tsih-dze, of the Presbytery of Shanghai and by Rev. Mao———of the Baptist Mission Ningpo. An organ, borrowed for the occasion, was presided over by Miss Laurence of the Church Mission, and added not a little to the interest and novelty of the exercises.

Towards the close of the proceedings the Rev. Bao-Kwong-hyi by request gave an account of the origin of the church and the steps by which it had reached its present efficient state.

He referred modestly to his own labours in the early days and spoke with warmth of the great encouragement and aid which he as a mere boy, received from that faithful servant of God, Væn-jing-bo. It touched every Christian heart in that assembly to hear the warm and generous tribute of the young preacher to the first convert from heathenism. One of the best points in Mr. Bao's sketch of the church was his reference to the children that were sent to the Boarding-schools at Ningpo from that region in the first stages of the work, and the absurd rumors that were circulated in regard to them. It was the common report that the parents would never see their children again. They had got into the hands of the foreigners and their designs were bad. Then appealing to his new Christian hearers, he called their attention to the fact, that the preachers to which they had been listening to-day, were some of those boys who went from this neighborhood many years ago, and he might have added several of the Christian women whom

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they saw present were the girls that went to the Girls Boarding-school, from this region. They could now see what the object of foreigners was in wanting boys and girls to go to their schools. It was to teach them about God, educate them in various branches of useful knowledge, and to make better men and women of them. The pastor closed the exercises with some appropriate words to saints and sinners and thus ended the proceedings of an interesting and a memorable day. Nineteen years ago there was not a Christian in all that large district, now there is a church of nearly a hundred members self supporting, with a native pastor, and a convenient and attractive house of worship; Facts like these ought to encourage the friends of missions at home and have a tendency to modify the criticism of those who are wont to say, that missions are making no progress among the Chinese.

J. BUTLER.

DEAR SIR:

The members of the American Methodist Episcopal Mission at Foochow, thinking it well to make a special occasion of the Day of Prayer set apart by the Shanghai Conference, and to prepare for it by several preliminary meetings of an appropriate character, agreed upon the following programme, which will be observed by all the native churches under their care, as far as possible. If you think it likely to be of assistance to other missions, in arranging for similar services, please give it a place in your columns.

Yours truly,

S. L. BALDWIN.

FOOCHOW, August 11th, 1877.

The General Conference of Protestant Missionaries at Shanghai recommended that the first Sunday in October (9th moon, 1st day) be observed as a day of special prayer for the revival of the work of God in China, and requested the Christians of Europe and America to join in the observance of the day. We hope that it will be a day of great blessing to all the churches in China. In order that it may be made a solemn and profitable occasion, we advise that it be preceded by much earnest prayer; and we recommend the preachers on every circuit to hold meetings in accordance with the following programme, and call upon all the members, as far as possible, to attend all the meetings, and to earnestly seek the presence and power of God for an immediate revival of his work.

SUNDAY, SEPTEMBER 30TH, (8TH MOON, 24TH DAY).

A. M.—Sermons on Confession of Sin, and Humiliation before God, seeking His Blessing. (Texts suggested—Psalms 51: 1-8; Daniel 9: 5, 17; Luke 18: 13).

P. M.—Meeting for Confession of Sin, and imploring forgiveness and blessing.

Evening.—Prayer—1. For backslidden Christians. 2. For our relatives. 3. For our neighbors. 4. For the heathen generally.

THURSDAY, OCTOBER 4th,—(8TH MOON, 28TH DAY).

Evening.—Prayer for God's blessing on the services of the coming Sunday—
1. That Christians in all lands may have a spirit of earnest supplication for China.—
2. That our own hearts may be prepared for a revival.—3. That the Holy Spirit may prepare the whole church in China for a revival.

SATURDAY, OCTOBER 6TH,—(8TH MOON, 30TH DAY).

Evening.—Special Prayer Meeting.—1. That God will mightily help those who are to preach to-morrow, that the word may be in the demonstration of the Spirit, and in power.—2. That God will help the whole church to go earnestly to work to save souls.—3. That the Holy Spirit may powerfully convince the unconverted of sin, of righteousness, and of judgment.

SUNDAY, OCTOBER 7TH,—(9TH MOON, 1ST DAY).

9. A. M.—Experience Meeting.—Questions for thought.—1. Is my own heart ready for a revival?—2. What can I do to promote a revival?—3. Have I faith to expect immediate blessing in answer to prayer?

10.30. *A. M.*—Sermons on the Revival of God's Work—Why is it needed! How is it to be secured?

(Texts suggested—Malachi 3: 10; Acts 2: 4, 41).

P. M.—Earnest prayer that God will revive his work now in our own hearts, and in the hearts of all Christians in China; that he will pour out His Holy Spirit upon the church and the unconverted; that he will hear the prayers of Christians in all lands to-day.

Evening.—Prayer that God will begin the work of revival *here* and *now*; that corrupt motives and hypocrisy may be removed from the church; that all Christians may be united in God's word; that every church in China may be greatly blessed, and many souls added to the company of believers.

DEAR SIR:—

Will you allow me a little space to say a few words regarding the School Book Series?

I have had far fewer communications regarding this series than I expected. The reticence is not caused I know by indifference, but rather I fear by a want of consideration, for it is obvious that unless the secretary is made acquainted with what is being done there is danger of the old story over again, viz., two or more engaged on similar work.

I beg therefore most respectfully the attention of the brethren to this subject, and will feel greatly obliged if those who are engaged on works which might be made suitable for the series would write me; also if there are any who are willing to undertake a share in this project,—and who have not yet intimated their willingness—I would esteem it a favour if they would send me notice. The series, which will also embrace text books for students, promises to be most useful. The aim is to prepare such works from a Christian stand point, and as they will likely be extensively employed by the Chinese, who will adopt what are ready made to their hands, the probability is, that the series may shed light on many a mind among the rising generation of this empire independent of our own Mission Schools. When the books and the writers are definitely arranged due notice will be given to the "Recorder."

Yours truly,

CHEFOO, August 18th, 1877.

ALEXANDER WILLIAMSON, Sec.

Missionary News.

Births and Deaths.

BIRTHS.

AT Foochow, in July, the wife of Rev. F. OHLINGER, of the Am. M. E. Miss. of a son.

AT Wuchang, on the July 20th, the wife of the Rev. THOMAS BRYSON, London Mission, of a son.

AT Swallow, on July 30th, the wife of Rev. H. L. MACKENZIE, English Presbt. Mission, of a daughter.

DEATHS.

AT New York, on March 28th, in the 30th years of her age, Frances Cornelia, wife of SAMUEL WHITALL, M.D., and daughter of the late REV. M. S. CULBERTSON, D.D. and MARY D. CULBERTSON of Brooklyn.

AT Livingston Villa, Dennistoun, on the May 16th, of croup, SARAH JESSIE, youngest daughter of JOHN DUDEON, M.D., Peking, aged 3½ years.

AT Canton, on July 10th, Mrs. HUBRIC, wife of Rev. E. F. HUBRIC, Rhenish Mission, in the 38th year of her age.

AT Hongkong, on July 17th, REV. C. F. PRESTON, for 28 years Missionary

of Presbt. Board Foreign Missions, U. S. A.

AT Fukwing, on July 24th, ANNA LOUIS, youngest daughter of Rev. and Mrs. LOUIS, of the Rhenish Mission, aged 5 years.

AT Amoy, on the July 26th, of cholera, the Rev. CARSTAIRS DOUGLAS, LL.D.

PEKING.—Miss Jones, M.D. arrived here early in July, to join the Am. M. E. Mission.

TIENTSIN.—In the last issue of the *Recorder*, it is said that 130 persons had been baptized by one of the missionaries on a recent tour. Late intelligence informs us that 30 were baptized, while the others are inquirers.

SHANGHAI.—Mr. A. Wylie, left this port for a visit home, per English Mail of July 8th. He has been long troubled with weak eyes and felt

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constrained to seek a rest from his work for a time. This Journal is deeply indebted to Mr. Wylie for his unfailing efforts to conduct it, and whatever of success it has attained, is due in large measure to him. His long residence in China, his broad and thorough knowledge of the people and the Chinese language and literature has shown itself in the comprehensive and clear notes, and reviews which he has contributed to these pages. He will be greatly missed, by all who know him, and most of all by those who know him best.

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HANGCHOW.—The Missionary Association held its monthly meeting on the evening of June 26th. There was a large attendance; several missionaries from other stations in Cheh-kiang and the neighbouring provinces being present.

A translation of the Tract **悔改信耶穌說畧** “A brief discourse on repentance and Faith in Jesus,” was read by Dr. Galt.

After a lively criticism of the translation; the Tract itself was discussed; and the following resolution was adopted.

“This Tract contains a simple description of the Gospel remedy for sin, and is well calculated for general distribution.

Its value would however, in our opinion, be increased were there more uniformity in style, and more careful sequence in argument.

The closing page contains some phrases which will probably be un-

intelligible to ordinary readers. The exact purport of that page entitled **祝文** is not self evident. If it be intended for a prayer, simplicity of language would seem to be all the more desirable in such a composition.”

A. E. MOULE.

Mr. Moule in another letter says. We have some encouragement in our work, both in the city and country. I hope to baptize seven or eight men on Sept. 2nd. There are several inquirers in a hill village 200 li to the south of us. The Hospital(Dr. Galt's) is being blessed I trust. Three of my catechumens are from the Hospital.

* *

NINGPO.—Rev. J. H. Sedgewick of the English Church Mission has been transferred from Foochow to this place.

* *

THE question is often asked, why do you not have more news in the *Recorder!* Our only possible answer is, no news is sent to us. We are constantly inviting subscribers in China and Japan to send us news from their stations. We are almost entirely dependent upon letters for items of interest. Will not each person who asks for more news, send us information, once in two months, upon all subjects of interest. Then we can give this information to others. Who has joined your force; who has left it. What books are being translated; are the churches flourishing; are they aiming at self support; are they erecting church buildings; are they trying to spread Christianity among their neighbors.

Notices of Recent Publications.

The Opium Question. A review of the Opium Policy of Great Britain, and its results to India and China. Dedicated to the Earl of Chichester. By the Rev. Arthur E. Moule, of the Church Missionary Society, Ningpo.

With a Preface by Edward B. Cowell, M.A., Fellow of Corpus Christi College, and professor of Sanskrit in the University of Cambridge; and formerly Principal of the Sanskrit College, Calcutta. Seeley, Jackson and Halliday, 54, Fleet Street, London. MDCCLXXVII.

THIS is the extra-prize essay alluded to in our last volume, and is well worth perusal by all who feel an interest in the great question forming its theme. The pamphlet gives a succinct, comprehensive and lucid view of the question of production and consumption of the drug. It glances at the history and development of the British trade between India and China, commencing in "1773, when the British East India Company made a small adventure of opium from Bengal to China." Seven years after, the same Company established a dépôt of two small vessels in Lark's Bay, south of Macao. The importation into China was prohibited in 1799. In 1800, heavy penalties were denounced for an infraction of the decree. In 1809 a bond was required from the Hong merchants on the arrival of a ship at Whampoa, declaring that she had no opium on board; and it was announced that in case of disobedience, the vessel would be expelled the port without discharging cargo, and the security merchants brought to trial. In 1821, the Governor of Canton took vigorous measures to suppress the traffic. Up to the expiry of the Company's charter in 1834, opium was introduced by dint of bribery and connivance of the officials. Complications incident on this irregular traffic led to the war between Great

Britain and China in 1840-1842. The contraband trade still continued and increased, till the signing of the Treaty of Tientsin consequent on the war—in 1860. The trade was then legalized, and has continued on the same basis to the present day. In his second chapter Mr. Moule reviews the result of the opium trade as regards India; showing by statistics that it is an uncertain source of revenue; a prime element in the cause of uncertainty being the *rapid increase in the growth of native Chinese opium*. It is uncertain also as dependent on the seasons. The cultivation has wasted the soil. The statements are supported by quotations from the most authentic sources of information. The third chapter treats of the results of the trade affecting China; which are shown to be in every way of a most disastrous character. The fourth chapter sums up the question in its moral, political, social and religious aspects; adducing reasons for action of some kind to wipe this blot off the escutcheon of England; suggesting the question, What is to be done? We need scarcely say that we most cordially agree with the great aim of the essay, and are glad of the opportunity of denouncing this gigantic evil, respecting which we believe there is almost a concurrent voice among Christian missionaries and Christian men. A.W.

The China Review: or, Notes and Queries on the Far East. Hongkong: "China Mail" Office.

WE have received the May-June number of this magazine. The opening article, Review of a Chinese manuscript New Testament by Rev. J. Chalmers, is a little mysterious as to its purport; so much space is devoted to Mr. Morrison and so little to the Testament, that one cannot readily determine what the aim of the reviewer is. A Legend of the T'ang Dynasty, is worth a reading.

Mr. Kingsmill contributes an article on Ethnological Sketches from the dawn of History, which doubtless are as authentic as any sketches connected with that half sleep half awake period called "dawn." Mr. Stent continues his brief sketches from the life of Kung Ming, after which we are treated to a modern Chinese novel by E. L. Oxenham. It is thought worth twelve pages of

the Review. Mr. von Möllendorf in an article entitled "Ancient Peking," gives some *Addenda et Corrigenda* to Dr. Bretschneiders Historical Researches in Peking and its environs, published in the "Record-er." Next in order are "notes on

Chinese Grammar," with special reference to the documentary style, in which the nominative and accusative are discussed and illustrated at some length. The number closes with book notices, review, queries, errata, and wants.

Madras Church Mission Record for June.

The number before us contains the Annual Report of the C. M. Society. This Society has:—

Stations	178
European Ordained Missionaries	202
" Lay Missionaries	43
" Female Teachers	12
Native and Country born Clergy-men	184
Native Christian and Country born Lay Teachers	2,592
Communicants	25,977

as we learn from this report, exclusive of some 80 stations, from which the Society has withdrawn, having turned them over to Parochial establishments. Altogether the Report is interesting, as showing the progress of Missionary work in the hands of this strong branch of the Christian Church.

Sixth Report of the Foochow Medical Missionary Hospital in Connection with the A. B. C. F. M. Mission. Under the care of Dauphin W. Osgood, M.D.

July 1st, 1877. Foochow Printing Press.

THIS Report shows what is doing by this valuable adjunct of Mission work, not only to benefit the Chinese, but also to remove the prejudice against foreigners. While there have been 6,203 cases treated at this Hospital during the past year, no death has occurred. We note that Dr. Osgood has one native assistant so well acquainted with medical practice, as to be left in charge of the Hospital for several months. A large portion of the Report is devoted to the Opium smoking patients, of whom 107 have been treated

and all but two discharged, cured. Of course no one can tell whether they will stay cured, as it is known that opium smokers sometimes seek to be cured of the habit that they may again begin the use of opium with the hope of getting back the old experiences at less cost. A new Hospital is greatly needed at Foochow. During the past year some patients have been discharged, earlier than they would have been, had the accommodations been more ample.

Report of the Medical Missionary Hospital at Swatow in Connection with the Presbyterian Church of England. Under the care of Wm. Gauld, M.A., M.D. for 1876. De Souza & Co. Hongkong.

THIS Report shows that treatment has been given during 1876, to 1,565 in-patients, of whom 169 were lepers, and to 1,300 out-patients. There is a

prospect that a Leper Hospital will be shortly erected. We notice the Hospital fund had \$867.45 in hand, Jan. 1st, to help in the work for this year.

聖公會大綱, *Shan Kung Hui Ta Kang.* "The Great Principles of the Episcopal Church." By Rev. A. E. Moule of the English Church Mission. Shanghai: Presbyterian Mission Press. 1877.

THIS book, which is a translation of the "Thirty-nine Articles" with a commentary by the author, fills a place in the literature of the native Episcopal Church, until now left vacant. We are informed that the

book is designed for advanced pupils and theological students, in mission schools. But it will find a place among all members of the Episcopal Church who are interested in knowing what they believe. To meet the requirements of the two great parties to the Term Contro-

versy, Mr. Moule has liberally printed two editions, one using Shang-ti and one Shān for God. We understand a larger, revised edition is soon to be printed, the few hundred copies issued being insufficient for the demand.

Confucianism in Relation to Christianity. By Rev. James Legge, D.D. LL.D. Messrs. Kelly and Walsh; Shanghai: Trübner & Co.; London.

Dr. Legge's Essay on "Confucianism in relation to Christianity" having been published to the world is now an open subject for comment,—provided, of course, such comment be within the limits of courtesy to the writer and fair dealing with the subject itself. On these conditions, to which I hold myself bound, there can be no wrong in discussing freely the contents of the essay and in testing its real worth.

Before examining the essay, however, some special notice of its history may not be without interest, if one may judge from the amount which has already been written about it.

HISTORY OF THE ESSAY.

An essay by Dr. Legge,—on the printed programme of the Shanghai Missionary Conference,—read before the Conference, and yet not appearing in its records!

It was read before the Conference on the second day of its sitting, and produced a good deal of excitement. Why? Because it was felt that the reading of this essay introduced sideways the vexed question of "terms"—in contravention of an understanding generally, if not universally, had among the missionaries that this whole subject should rest in the hands of a Committee which had been specially appointed to deal with it,—and that to the sole discretion of this Committee it was entrusted to find, if possible, some satisfactory solution of the difficulties surrounding it, and, report the result to the Conference, without debate upon it. The introduction of this subject, then, from any other quarter, was held to be virtually a malum prohibitum. All we have to do with, here, is the fact of this understanding,—not the reason, reasonableness, wisdom or propriety of it. It did exist. The Committee of arrangements for the Conference, consisting of Revs. C. Douglas,

LL.D., W. Muirhead, C. W. Mateer and J. Butler, and A. Wylie, Esq.,—men of some age, judgment and experience, in view of the past history of this "term" controversy, and of the possibility that out of a body of 125 members of various temperaments and conflicting opinions some might be tempted to speak unadvisedly in debate on this subject, and thus mar the harmony of the whole,—had seen fit in their wisdom to provide that this question of "terms" should not be introduced for discussion.

Should any now, think to cry "Shame," that a company of Christian Missionaries cannot discuss any or all subjects without becoming unduly excited and losing their tempers,—be it so. It may or may not be sufficient to answer that missionaries are men of like passions with others. My personal impression is that if this subject had been proposed as were the others on the programme, with due notice beforehand, it might have been discussed with good temper and great benefit to all. But the understanding mentioned existed, and the introduction of this essay was considered clearly at variance with it. Mr. Wylie, one of the Committee of arrangements, and a "Shang-ti" man,—said he was not aware of the contents of the essay, or he would have opposed its introduction. And he also made a definite motion that in the further discussion of the subject, the first head of the essay, which involved the "term" question, should be ignored. Dr. Legge, of course, is not responsible for the difficulty, as he knew nothing of this understanding. But those who introduced the essay did know. Granting now, that they were unexpected placed in a delicate and trying predicament, being naturally reluctant to withhold Dr. Legge's essay,—yet, they were not ignorant that the peace of the Conference would be endangered by reading it, and still they determined to run this risk, without giving any warning of the bearing of the essay on the "term" question. On them, therefore, immediately rests the onus and responsibility of any unpleasant consequences. For there can hardly be a doubt that if the character of

the essay had been known to the Conference the reading of it would not have been allowed; and that, without any design to reflect on Dr. Legge, but solely for the reason mentioned. As it was, the essay was heard to the end. But the dissatisfaction caused by it was immediately and very strongly expressed,—so strongly indeed, that the Conference seemed on the eve of a controversial crisis threatening its unity if not its life. But from such a sad catastrophe, thank God, we happily, albeit narrowly escaped.

So much for the first part of the history of this essay.

THE SECOND PART

Concerns its withdrawal and consequent omission from the proceedings of the Conference.

To the best of my knowledge it is as follows:—

Conversation among the members outside of the Conference resulted in separate meetings of the "Shang-ti" men—and of the "Shin" men;—and these meetings in a joint committee of the two parties consisting of the original "Committee of arrangements" and the officers of the Conference, who should consult as to the best mode of dealing with this matter. The Committee of arrangements was thus increased by the addition of Rev. S. L. Baldwin, of Foochow, and myself,—the other officers of the Conference, Dr. Douglas, Revs. W. Muirhead and J. Butler being of the original Committee. The joint Committee met, sat, considered, weighed, and discussed the subject,—but not reaching any satisfactory conclusion the two parts of the Committee reported the case back to their respective constituents. Another joint Committee was appointed, which besides Messrs. Baldwin and Mateer and myself, of the former Committee, had as new members Drs. Edkins and Lord, Messrs. John and Taylor and Dr. Graves. This Committee met on Tuesday evening, the next day being the last of business for the Conference, when the subject of the publication of the Conference volume was to come up for final action. Propositions for a reply to Dr. Legge's essay or for a counter-statement to be published with it, were severally urged by the Committee-men of the "Shang-ti" party. The body of "Shin" men had already after full deliberation voted that an answer then to be prepared could be no part of the Conference proceedings—and that all things considered, while disclaiming any slight or disrespect to Dr. Legge they held it indispensable to the harmony of the Conference, and therefore it should be urged to the utmost that the essay or its first head be withdrawn,—as otherwise it must come up for discussion on

the floor of the Conference, with danger of serious disturbance. In the joint Committee the proposition for admitting the essay *with a protest* was strongly advocated at the last, and every member of the Committee except myself was inclined to give in to it. But being convinced that I represented the clearly expressed mind of those who appointed me, in pressing the withdrawal of the essay—and having seen from the chair the risk of a rupture we had once run, and feeling some responsibility for doing my part towards avoiding a recurrence of that risk,—believing too, that Dr. Legge himself would have said, "better withdraw my paper than hazard the unity and harmony of the Conference"—I did, though standing alone, earnestly persist in the withdrawal as the only means of keeping the peace, which, of course, was essential to the life of the Conference. The final and unanimous action of the joint Committee was to recommend the withdrawal of the essay,—and a resolution to that effect, embodying a disclaimer of any slight to Dr. Legge, was prepared as the report of this Committee, which being presented the next day to the Conference was adopted *nemine contradicente*. I do not say it was adopted *unanimously*,—being well aware that this way of disposing of the case was not the first choice of some members of the body.

I think the above statement could obtain the signature of every member of that joint Committee,—but claiming no infallibility in the matter, only honesty of intention and some opportunity of knowing the circumstances, I append here an "E. & O. E." and express the hope that neither this paper nor anything else written on the subject may disturb the harmony that was maintained to the end of the Conference. I do not make this statement to take credit for the final settlement, knowing indeed that to some it may seem much more deserving of blame. I neither claim the one nor shrink from the other, but feel satisfied that the best practicable end of the matter was secured, viz.: the unbroken harmony of the Conference, for which God be praised!

THE ESSAY ITSELF

Opening with an apology from the writer, suggests the reflection that if a man of such learning, fame and high position as Dr. Legge feels called on to apologize for a production of his pen, with what diffidence should one in all these respects his inferior, venture to take exception to it. The reflection causes a little tremor, I confess, but,—it produces some re-action without, I trust, violating any canon of courtesy, to think that this apology may have proceeded from some

conscious mistrust of the forthcoming essay, rather than from the mighty modesty of greatness which is hard to encounter. At any rate, while reverencing Dr. Legge as a "Superior man" and Chinese scholar, as a man of world-wide fame and the distinguished Professor of Chinese in the University of Oxford,—and while with something of the pride of a common soldier in his successful Captain, I cordially give Dr. Legge the honor that is his due,—yet, I submit, it is competent for me or any one to maintain and with due deference to the learned essayist, that his productions like those of all other men, must be judged, not so much by the name, learning and place of the author, as by their conformity to the principles of right reason and established truth.

I venture to think that the essay tried by such tests is indefensible and unsound,—and that these charges against it can be sustained on grounds, (1) *Logical*; (2) *Theological*; and (3) *Christian*.

In the interest of truth, therefore, and in fulfilment of the duty resting on every Christian minister to "contend earnestly for the faith" and to "banish and drive away from the Church all erroneous and strange doctrine contrary to God's word,"—I proceed respectfully to submit the proof of the charges above made.

I.

1. And first as to those based on *logical* grounds. It becomes me here, of course, to beware of being caught in the meshes of Chinese learning of which this essay is supposed to consist. It would be folly for any one but a member of that extraordinary class of scholars called "Sinologues" to banter Chinese quotations with the writer of so many massive volumes of translations of the Chinese classics. Nor have I any intention of trying here a tilt on the "term" question. To all the advantage, and all the glory which the advocates of "Shang-ti" can draw from this essay for their favored "term" they are most heartily welcome. As in the Conference, so now, I hold there is nothing in it on that point to be afraid of. The fact is, the unanimous verdict of the thirty native essayists at Foochow (mentioned on page 259 of the last number, May and June, 1877, of the "Chinese Missionary Recorder") would seem to present something very like an "end of controversy" on this subject, but for the trait of human nature pithily expressed in the old couplet,

"Convince a man and yet his will
Holds to the same opinion still."

But I propose to deal with the teaching not the "terms" of the essay, with its substance and not its names.

On page 3, a little below the middle,

the writer says,—“I repeat here my well-known conviction that the 帝 Ti and 上帝 Shang-ti of the Chinese Classics is God—our God—the true God.” An assertion of this sort without argument or evidence in its favor cannot be considered other than a begging of the question touching a most important point, in an essay treating fully the subject of “Confucianism in relation to Christianity.” It would indeed be an astounding fact,—could it be proved,—that this or any heathen nation, without a Divine revelation, should have come “to know the living and true God,”—to identify Jehovah. To the statement of St. Paul (1. Cor. I, 21), that “the world by wisdom knew not God,” history decidedly gives assent and “confirmation strong.” So that the burden of proof clearly rests on the author of such an assertion as the one we are considering. But no word of proof is vouchsafed us. And it cannot but be matter of surprise that any man should think his mere “say so,” enough in such a case as this.

The assertion mentioned is indeed prefaced with the words,—“All the members of the Conference will not agree with me!” and in this point the essay is probably very nearly if not quite correct,—that nearly all would have been found among those who do not agree with the statement that “the 帝 Ti and 上帝 Shang-ti of the Chinese classics is the true God.” Dr. Legge has the distinction, I believe, of being the first Protestant Missionary (and still one of a few), who had knowledge enough, or rashness enough, as the case may be,—to publish such a statement. He published it in a pamphlet now before me, dated 1850. And he would certainly seem to have been consistent in his conviction;—as, when at Peking not long before he left China, he visited the altar to heaven, where, taking off his shoes, he ascended the steps of the altar and sang the (Christian) doxology, “recognizing there the worship of God, as handed down for 4,000 years.”

This conviction as a private matter, is wholly the concern of its possessor,—but the assertion of it in the essay under consideration, as the oracular utterance of high authority invites examination and must bear the weight of its *logical* consequences.

(1). The essay makes 天 T'ien “heaven,” the synonym of the true God, and correctly enough as far as consistency with the author's above-stated conviction goes. But this same heaven of the classics is sometimes called the “azure” heaven, the “bright” heaven, the “heaven above” as earth is called “below.” Now if heaven, (and there is but one in the clas-

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sics), the visible, colored, local heaven be as this essay acknowledges, and as there can be no doubt, the synonym of 上帝 *Shang-ti*, then, as two things which are equal to the same are equal to one another, the "bright" and "azure" heaven is the "true God" of this essay. And thus, a bad form of materialism is the logical result.

And this inference from the teaching of the essay is strengthened by reference to those passages of the classics in which heaven, while clothed with superior knowledge and power, is connected with earth as its compeer and associate in influence, action and worship; and again, to passages in which 上帝 *Shang-ti*, is spoken of as "Father and Mother,"—developing in the compound *Shang-ti*, the same dualistic or male and female idea, that is often expressed under the name of the connected powers "heaven and earth." And the author of this essay, to have been logically and classically consistent,—after singing the doxology on the steps of the altar to heaven, should have recognized the other part of the Confucian God, by repairing to the altar to earth on the North side of the city and singing a doxology there,—as the Emperor, not only—at the Winter-solstice worships at the altar of father heaven, but also, at the Summer-solstice, goes to that of mother earth and worships her with the same sacrifices and prostrations with which he worships heaven.

Or, are we to find that, as Dr. Legge holds that the Confucian Scriptures reveal "the true God," under the name 天 *Tien*, he is prepared to accept the logical result that under the name 天子 *Tien-ts*, the Emperor, we have revealed to us the "Son of God" who offers vicarious sacrifices for men? However, be this as it may, it is at least evident that the mere ascription of some divine attributes to heaven, when on the same authority the same heaven is spoken of as possessed of various material properties, cannot constitute that heaven "the true God." The Chinese of the present day, learned and unlearned, do the same thing in this respect as did the writers of the Confucian classics. They say "heaven knows," "heaven strikes," (with lightning) "heaven favors," "heaven punishes," and the like. Now, shall we infer from this that heaven is to them "the true God" when we cannot go far in any direction without hearing and seeing that they in times and ways without number pair heaven with earth and honor them alike? as when protesting honesty in act or truth in word, they say, "Heaven is above and earth below, how can I lie or cheat,"—or, as when at marriages and funerals they

"worship heaven and earth" conjointly. In the ancient classics of other heathen lands, just as high attributes are ascribed to their gods as to *Tien* by the Chinese. Take e. g. the "*παγκρατες αει*" and "*φυσεως αρχη*" in the hymn of Cleanthes to Jupiter. But Jupiter was not therefore the true God. The doctrine of the essay, then, amounts to this. 上帝 *Shang-ti* or 帝 *Ti* or 天 *Tien*, "is the true God;"—天 *Tien*, although according to the Confucian system possessed of knowledge and power to punish and reward men, and to influence things on earth, is yet the "azure," "bright," "expansive," local and therefore material heaven, higher than, yet partner of the intelligent, powerful and material earth. And the logical consequence of this teaching is materialism.

In what is said above, I by no means forget, ignore or underrate those striking passages in the classics, which like "a rich jewel in an Ethiop's ear" are the more lustrous for their dark surroundings,—and which seem to have so dazzled the mind's eye of our learned essayist as to affect his discernment of the darker features of the Confucian system. But that it is in the mass, a sadly materialistic system,—and that the head of its pantheon is largely homogeneous with it, there cannot be a reasonable doubt.

(2). Another *logical* objection to the statement of the essay that the 天 *Tien* of the classics "is the true God" is the absence of evidence of any such impression or understanding of the classics in the minds of the Chinese themselves. These very classics have for 2,000 years and upwards been taught, received and reverenced as the standard of learning, morals, character, conduct and perfect excellence, and have beyond question exercised a mighty and moulding power throughout the Empire. Now, what is the manifest character of their influence? No one, I venture to say, long accustomed to observe the Chinese in their mental characteristics and outward conduct, can have failed to note that the effect of this teaching on them as a nation has been a palpable tendency to a contemptuous atheism, and a self-sufficient humanitarianism. The Chinese scholars evidently have not evolved from their classics any such knowledge of the true God as this essay asserts.

The tenor of Confucius' teaching which found its concise expression in those passages of the *Lun Eu*, "Respect the gods, but keep them at a distance,"—"If you cannot understand life what can you know about death," &c., has produced in the book-men and through them in others the

spirit of irreverence and impiety as to the worship of any god or gods, and also of self-righteousness, i. e. their own ability to rectify themselves at will in regard to any errors or faults they may commit.

And, paradoxical though it may seem, this is not inconsistent with that often-felt fear of "a power above" and need of propitiating that power and obtaining pardon for sin and aid in times of trouble. And this very atheistical tendency of the Confucian system is, no doubt, the true account of the ready and large acceptance of Buddhism by the masses of the people, (and often, when trouble comes, by their superiors too), to furnish them as Confucianism cannot, some prop to lean upon, some sort of religion to meet the cravings of their spiritual nature. Now, had there been any intelligible setting forth of "God,—our God,—the true God" in the classics, taught as they have been for ages in every school of this great empire, it is contrary to reason that there should not be some palpable evidence of it in the understanding of the scholars and the practice of the people. It is contrary to reason that while they worship "heaven above and earth beneath" and 10,000 things visible and invisible within them there should yet be seen no semblance of worship of the maker of them all. It is contrary to reason that while in their times of trial and sorrow, they worship and bow down and make offerings and sacrifices to unnumbered objects which they suppose can help or harm them,—no cry ascends, no knee is bent, no offering made to the eternal, self-existent author of all things. If the doctrine of this essay were sound we should have the marvelous, illogical, contradictory and impossible state of things, of a nation extensively instructed for ages on ages in the knowledge of "the true God," yet heathen through every fibre of its social system.

II.

The second charge I bring against this essay is that it is unsound on *theological* grounds.

In proof of this position I purpose to show that in order to maintain that 帝 *Ti*, 上帝 *Shang-ti* or 天 *Tien* is "the true God," the essay unhappily sacrifices a principle of all sound theology, natural or revealed, viz.: the essential unity of the Godhead.

It is surely not necessary to argue the proposition that polytheism and monotheism cannot be component parts of the same system of theology. Expressio unius, exclusio alterius. As in physics one particle of matter by its property of "impenetrability" excludes other particles from the space it occupies,—so in theology, monotheism necessarily excludes

polytheism from the system it pervades, and vice versa. To say, then, that the Confucian system is at once monotheistic and polytheistic, would be a manifest contradiction in terms.

Nor, on the other hand, can it be deemed necessary to prove that in the view of Christian theology (and this essay is of course written from a Christian standpoint), the unity of the Godhead is essential to the reality of God's being. The true God is One, not the *chief*, but the *only* one. Scripture might be cited in abundance, as also the Confessions and Symbols and Articles of Religion of many Christian churches, and the teachings of theologians of authority to illustrate the point, but there is no need. The first article of the creed of Catholic Christendom is "I believe in one God," and in the first commandment JEHOVAH says, "Thou shalt have none other gods, but me;" and that theology which is at variance with this authority is an unsound theology.

I assume, then, that these two propositions are self-evident to the common sense of Christian men: (1) that polytheism and monotheism are an impossible copartnership in a system of theology, and (2) that the true God must be absolutely and exclusively one.

If it be demonstrated, now, that the essay plainly contradicts these principles,—it will follow evidently, that it is *theologically* unsound.

Recalling the statement above, that "the 帝 *Ti*, and 上帝 *Shang-ti* of the classics is God, our God, the true God,"—let us look on the 4th page of the essay, at the 3rd paragraph, and we read,—"As to what the Confucian books contain about the worship of God, and about other objects of worship. These books do not take us back to a time when the religion of China was a pure monotheism." Confucianism, then, does not teach monotheism. I might stop to ask, at what time and place in Confucianism "the true God" was introduced. But better go on and see what, according to the essay, Confucianism does teach on this subject. Immediately after the sentence just quoted we read, "The earliest distinct example of religious worship which they present to us is that of Shun, related in the 2nd book of the Shu. We read that he sacrificed specially, but with the ordinary forms to God, 上帝 *Shang-ti*; sacrificed with reverent purity to the six honored ones; offered their appropriate sacrifices to the hills and rivers; and extended his worship to the host of spirits, 神 *Shin*.

"There has been in China, from time immemorial, along with the worship of God," (the writer, of course means *Shang*,

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ti) a corrupt admixture of the worship of other beings."

The author goes on directly to say, "I need barely refer to the worship of ancestors, universally practiced in China, and that more than anything else may be styled the religion of the Chinese." Again, "Akin to it is the worship of the departed great, the heroes and sages and all who by their inventions have deserved well of posterity. And we find, also, in the Confucian system, the worship of the powers of nature. All nature appears as peopled by spiritual beings, presiding over the different parts of it and specially over the greater objects. And the good will of these had and has to be sought by offering and sacrificial services." These passages show that according to the Confucian books, (1st), the religion of China within the historical period, was not Monotheism, and (2nd) they distinctly present, in the same category of objects of worship, *Shang-ti*, the six honored ones, the hills and rivers, and the host of *Shin*; and they further show that the worship of ancestors, the worship of the departed great, and the worship of the powers of nature, all had place in their religious system. In plain English they abundantly show that the religion of the Confucian books is a polytheistic religion. According to the teaching of this very essay, I repeat, the religion of the Chinese Classics is not monotheism, but polytheism. And there is no escape from the conclusion that the assertion, that "*Shang-ti*" is the true God sacrifices a vital doctrine of sound theology, viz:—the unity of the Godhead,—inasmuch as it claims that one of the many objects worshipped, though it be the chief one, in the confessedly polytheistic system of the Chinese, is the true God. And after this, it is almost amusing to read in the 2nd paragraph of the 5th page, the author's naive remark, "But it is to be observed, that the early Chinese did not see in the various worship that they practised anything inconsistent with their ideas of *Shang-ti*!" Probably not,—and why should they? But the case, far from amusing, becomes seriously sad, when we consider that the learned author of this essay does not see in all this polytheism of the Chinese "anything inconsistent with his ideas of *Shang-ti*,"—but declares his conviction that this chief one of many objects to which divine worship was paid,—this head of the Chinese pantheon is "God,—our God—the true God,"—and thus, by inevitable consequence surrenders a fundamental doctrine of true religion,—the unity of Jehovah,—who declares "I am God and there is none else," (Isaiah xv, 22), and, "my glory will I not give to another;" (Isaiah xlii, 8).

I am aware that this charge of unsoundness in theology is a serious one to make. And, it is sad there should be occasion for it. But if, as I think it is proven, the essay is in this respect at variance with most important truth,—sacrificing sound theology to Confucianism and the Bible to the Chinese classics,—it should be charged with its legitimate consequences, (and more especially in view of the distinguished source from which it emanates). For, if the unity of the Godhead is not an essential attribute of the true God,—what is theology?

III.

But there is yet another charge against the essay, and, based on *Christian* grounds.

The teaching of the essay in reference to the moral nature of man, I hold to be inconsistent with Holy Scripture,—and with the formulated doctrine drawn therefrom and accepted throughout the Catholic Church. I mean distinctly to charge the essay with unsoundness on the Christian doctrine of original sin, or, human depravity.

On the 7th page, 2nd paragraph, we read, "the goodness of human nature was assumed by Confucius rather than distinctly enunciated; but Mencius entered fully into the discussion of it and his treating has been thought by many to conflict with Christianity. I do not think so." Now, I have no controversy, here, with Mencius,—who, though a heathen, uttered many wise and pious sentiments, and may have made good use of the light he had. We could not reasonably expect Mencius' teaching to accord with the Christian standard. But we ought reasonably to expect better things of such an essay as this, and may justly hold it at fault when it maintains that Mencius' "treating on the subject of the goodness of human nature" does not "conflict with Christianity." It is true that some of the sentences following the passage just quoted, may be a little indefinite and obscure in their meaning, but this is so clear as to leave no doubt that the essayist thinks "Mencius does not conflict with Christianity" in his treating the subject of the goodness of human nature."

But, not taking anything for granted,—I propose to prove the charge here brought, by giving Mencius' own statement of his view of the subject, (in a very short quotation), with Stanislaus Julien's Latin translation of it, and Dr. Legge's English version of the same,—and comparing it with the teaching of Christianity on the moral condition of human nature.

Before making the quotation, however, I may remark that the assertion of the writer that "Mencius maintains the goodness of human nature in the same way as Bishop Butler maintains it in his well

known sermons," does not strengthen his position. "If it were so, it were a grievous fault," in Bishop Butler. For, a greater than Bishop Butler is here,—and the question is as to the harmony or conflict of Mencius' teaching—accepted by the essay,—not with Bishop Butler, but with "Him whose name is above every name," and "the only name under heaven," which is supreme authority in such a case as this.

Now what does Mencius teach about human nature? His language is 人性之善也猶水之就下也人無有不善水無有不下 jin sing tz shan yeh, yu shui tz tsiu hia yeh, jin voo yu peh shan, shui voo yu peh hia, (Book vi, pt. i, ch. 2). Of which M. Stanislaus Julien's Latin translation is:—"Hominis natura bona est, veluti aqua it (i. e. fluit) deorsum. Homo nullus est non bonus, aqua nulla est non fluens deorsum." And Dr. Legge's English version of the same passage is:

"The tendency of man's nature to good is like the tendency of water to flow downwards. There are none but have this tendency to good, just as all water flows downwards."

This passage is the pith and concentrated essence of Mencius' teaching on this head. Indeed Dr. Legge himself says, in his commentary on the place, that, 人無

有不善 jin voo yu peh shan ("Homo nullus est non bonus," Stanislaus Julien. "There are none but have this tendency to good." Dr. Legge) is the sum of the chapter on Mencius' part." And it may be added that the whole system of ethics developed in the Confucian classics is in accordance with it. That is to say, that the nature of man being good,—though by force of evil from without him any one swerve from the right way,—he may correct himself at pleasure, and by his own virtuous aims and efforts return to his original state of goodness;—a view of human nature nothing like so near the truth of human history as that expressed by the Latin Poet, Ovid, in the words:—

"video meliora, proboque,

Deteriora sequor."

This however, by the way.

What, on the other hand does Christianity teach of man's nature?—The text book of Christianity abounds with the most unquestionable teachings of the fallen, corrupt and depraved state of the nature of every man naturally born into this world,—fallen from original righteousness and utterly unable to rise to it again, except by the aid of a power without and above him,—corrupt and polluted with "filthiness of flesh and spirit,"—depraved and so far from having any inherent "ten-

dency to good," positively "inclined to evil."—It would be easy to cite passages enough in proof, such as:—"there is none righteous, no, not one." (Rom. iii, 10) "there is none that doeth good, no, not one." (Rom. iii, 12). "There is none good but one, that is God" (Mat. xix, 17). "By nature the children of wrath." (Eph. ii, 3), "Out of the heart proceed evil thoughts, &c." (Mat. xv, 19), and many others to the like effect;—or, such as teach an atonement for sin, and a Saviour from sin,—or, the record of that sacrifice for sin on Calvary, wherein "He who came to save His people from their sins," and "to call not the righteous but sinners to repentance" did "bear their sins in His own body on the tree,"—or, such, again, as teach the necessity of Divine grace to renew man's nature, and enable him to do any good thing. But, what, indeed, is Christianity but the provision in Christ for the remedy of man's sin and renewal of man's sinful nature?

The above statement of the case shows a direct and utter conflict between the teaching of Mencius and that of Christianity on the subject of man's nature. The essay takes the ground that there is no conflict. And therefore,—I maintain,—the charge against the essay, that agreeing with Mencius on this point it conflicts with Christianity is but too clearly proven.

Nor does it relieve the difficulty at all, that at the bottom of the 7th page of the essay, in this same connection we read, "It is for the Missionary to supplement Confucianism in this respect." "Supplement" Confucianism with Christianity!—It is hard to see Christianity thus made to perform a merely secondary, *supplementary* part to Confucianism,—and that, at the hands of the eminent author of this essay "formerly Missionary of the London Missionary Society"—The substance of Confucianism with its politico-moral philosophy of practical atheism, and, (contradictory as it may seem), its worship of actual polytheism,—and with its teaching that "man's nature is good, and there is no man not good," is all to be left solid and intact, and "it is for the Missionary to supplement this with Christianity! In view of this incongruous joining of Confucianism and Christianity, one may be excused for recalling here the picture Horace draws in the opening of his "Ars Poetica" and the question annexed thereto, "Spectatum admisi risus tenetis, amici?"

But our author was probably serious,—in which case the logic of his English is, that measured by the teaching of the essay, Confucianism is not only sound doctrine in general harmony with Christianity, (which error is bad enough), but that it is itself the greater and Christianity

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the less,—Confucianism is the GREAT BOOK of truth and Christianity the *Supplement!*

I shall note but one more passage of the essay as objectionable on *Christian* grounds,—that at the bottom of the 8th page in reference to retribution, viz.:—“the teaching of Confucianism in this respect is not more antagonistic to Christianity than the greater portion at least, of the Old Testament.” The essayist seems here to have found a point of felt antagonism between Confucianism and Christianity and to have covered it over by an attempt to pull down the Old Testament to the level of Confucianism.

But there are two very plain answers to be made here. The *first* is to show that the assumption that the Old Testament makes no mention of future retribution is contradicted by the Old Testament itself,—and the *second* is to show that any antagonism between the Old Testament and Christianity, is abundantly contradicted by the New Testament. As to the *first* we read (Ec. xi, 9), “know thou that for all these things God will bring thee into judgment;” (Ec. XII, 14), “God shall bring every work into judgment with every secret thing whether it be good or whether it be evil;” (Ez. xviii, 20), “the soul that sinneth it shall die;” (Ps. IX, 17), “the wicked shall be turned into hell, and all the nations that forget God;” (Is. 66, 24), “their worm shall not die, neither shall their fire be quenched;” (Is. 33, 14), “who among us shall dwell with everlasting burnings;” (Dan. 12, 2), “many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.” And from the 11th ch. of Heb. we learn how constantly “the recompence of the reward,” “a better country that is an heavenly” was kept in view by the Old Testament worthies.

As to the *second* answer,—it need only be said that our Lord's own teaching, (John v, 39). Search the scriptures (*i.e.* the O.T.) “they are they which testify of me,” (Luke xxiv, 27 and 44), “all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning me”—&c., &c., shows clearly that, to His Divine perception, the Old Testament so far from being antagonistic to Christianity, at all, much less in “the greater portion,” was in full accordance with it. Were there any need, it could be shown how continually the Old Testament is woven into the New and referred to as of Divine attestation to the truth of the New, with never an intimation of the least antagonism to the gospel as revealed in Jesus.

I have thus freely examined the teaching of Dr. Legge's essay on “Confucianism

in relation to Christianity,” taking exception to it on *logical, theological and Christian* grounds, and trust that in the course of the examination there has been no violation of courtesy to the writer, or of fair dealing with the subject, or of the great principles of truth and charity.—For offence against any of these I should stand self condemned. An effort to expose error, or defend truth is not itself uncharitable.

The essay coming as the expression of the matured views of a man of Dr. Legge's eminence would naturally have, to some persons, a factitious importance and consequent power for evil above its intrinsic worth, and for this reason all the more its unsoundness and injurious tendency should be exposed.

Its loose mode of dealing with the doctrines concerning God and human nature, and with Holy scripture as compared with Confucianism is calculated to give the weight of the author's name in favour of *rationalistic* views, to the damage of sound theology and pure Christianity.

The essay is also, to my mind, calculated to *injure the cause of Christian Missions* in China by its inordinate exaltation of Confucianism to the practical disparagement of Christianity; and that both in the eyes of the Chinese, and also of those foreign residents in the country who are inclined to depreciate Christian Missions and are glad of any support to their views. And the natural inference from this essay is, ‘If Christianity be, after all, so little better than Confucianism, why make so much of the difference? And, why is there so great need of Christian Missions to the Chinese?’

I would accord heartily with the advice given at the close of the essay, “not to drive carriages over the Master's (Confucius') grave”—but would also, respectfully suggest, as to the subjects herein considered, the application of the words of our Lord “Be not ye called Masters, for One is your Master, even Christ.” Not the glow worm only, but lights of whatever magnitude and power must “pale their uneffectual fire” before the rising sun;—and if Christianity is to prevail in China, then as “Christ must increase,” so Confucius “must decrease.”

“With taper-light

To seek the beauteous eye of heaven to garnish
Is wasteful and ridiculous excess,”

So is it an excessive and mistaken conservatism in Missions to be so careful of the dim and misleading light of Confucianism when the “sun of righteousness is already rising with healing in his wings” and stretching his rays of truth and blessing over this long benighted land.

If now as I venture to think, the essay has been shown to be unsound in the

particulars above mentioned,—it is not with any personal animosity against the writer, nor self complacency on my own part,—but rather with great regret for the wide and irreconcilable difference between the teaching of the essay and the standards of truth recognized throughout the Christian Church.

The foregoing comments on Dr. Legge's essay I submit to the judgment of my

Missionary brethren and to that of any other persons interested in the subject,—praying that whatever in them may be wrong or offensive to God or man may be forgiven and overruled for good,—and that whatever truth is in them may be blessed to the honor and glory of the ONE true GOD, and to the advancement of true Christianity in China.

R. NELSON.

1. *Report of the Medical Missionary Society's Hospital in Canton, China for the year 1876.* By Fleming Carrow, M.D., Surgeon in charge. Hong-kong: printed by De Souza & Co. 1877.
2. *The Thirtieth Annual Report of the Chinese Hospital at Shanghai, for the year 1876.* Under the care of Dr. James Johnston. Shanghai: American Presbyterian Mission Press. MDCCCLXXVII.
3. *Report of the London Mission Hospital at Hankow, for the year ending April 30th, 1877.* Under the care of Kenneth Mackenzie, Licentiate of the Royal College of Physicians, Member of the Royal College of Surgeons. Shanghai: American Presbyterian Mission Press. MDCCCLXXVII.

WE welcome the usual appearance of these records of love and mercy—most fitting adjuncts of the Gospel of Peace. We have a simple statement of a great and successful work, carried on at three principal centres of Chinese intercourse. At Canton, where the work has been longest in progress, the increasing confidence is the most pleasing testimony to the value of the practice of bygone years; and Dr. Carrow is privileged in this his first year, to gather the fruit of his predecessor's unremitting labours; the numbers shewing an increase of both in-patients and out-patients. The former amount to 973, and the latter, the enormous figure of 24,851. In the usual list of cases operated on, the largest is Entropium, which numbers 340 patients. "A daily morning religious service is held in the Hospital chapel by the Rev. C. F. Preston and a native evangelist, at which the patients, who can leave their beds, are expected to attend. One of the Ladies of the missions visits the women's wards frequently to minister to their spiritual needs. Religious books and tracts are supplied to the patients who can read.

From the branch dispensary at Sai-nam, Dr. Graves reports a successful year's work. There have been in all 2,143 dispensary cases,

382 of which have been affections of the eyes. There have also been 39 operations. "The usual religious services have been kept up during the year; in connection with these one man, who came to be treated for his eyes, has seen the folly of idolatry and has confessed himself a believer in Christ."

Mr. Dilthey reports 1,922 outpatients at the Fumun dispensary, and 68 operations; also 3,381 outpatients and 9 operations at the Tung-kun dispensary. The expenses of these two establishments for the year have been only \$7.00.

From the Fuk-wing dispensary. Mr. Louis reports 2,475 cases medical and surgical during the year. The preceding are all in connection with the Canton Hospital.

The important institution under Dr. Johnston's care at Shanghai, can report an undiminished register of sufferings alleviated and benefits conferred, presenting a strong claim on the benevolent sympathies of both natives and foreigners; 14,140 new patients have been relieved at the dispensary; the total attendances of out-patients for the year being 54,584. The surgical operations 113 in all, have been successful, with one exception, which was followed by death; 95 opium-smoking cases were under treatment in

the wards for periods varying from 3 to 6 weeks, and were discharged much improved in health. They were found each to have gained on an average from 6 to 8 pounds weight; 3,982 children were vaccinated at the dispensary in the city, by Hwan Chen-foo, the housesurgeon of the hospital. Religious services have been regularly kept up during the year by members of the London Mission.

Mr. Mackenzie's report of the Hankow hospital is very encouraging. Both the temporal and spiritual interests of the patients are alike cared for; and the simple review he gives of the year's operations justify us in pronouncing the hospital a missionary success. The

number of in-patients has been 406, which, as compared with 93 last year, indicates a satisfactory state of growing confidence; 5,214 cases in all have been treated. The case of opium-smoking has been a prominent feature in the institution. The opportunities for spiritual instruction and guidance are largely improved, and with gratifying result. The report says:—"Among the 400 odd patients who have this year occupied the native wards, while all have heard the Gospel from the lips of foreign missionaries and native evangelist in daily preaching, very few have left, without again and again coming under the influence of personal dealing."

The Wang Kwoh Kung Pao. (*Chinese Globe Magazine*). "Devoted to the Extension of Knowledge Relating to the Geography, History, Civilization, Politics, Religion, Science, Art, Industry and General Progress of Western Countries." By Young J. Allen, Editor. Shanghai: American Presbyterian Mission Press.

THE first number of vol. X, has been sent us by the editor. As it is the opening of a new era in the history of this popular magazine, we wish to call especial attention to its contents. Hitherto the first item has been Peking Gazette, to which several pages have been devoted, while the literary and Christian element has had a lower place. In this volume Mr. Allen is making an attempt to reverse the order. The first article is from the able pen of Rev. A. Williamson, LL.D. in which he continues his admirable work on the life of Christ. We believe this book, for it will doubtless be printed in book form, will give the Chinese who are wise enough to read it, a deep and true knowledge of Jesus the Christ, and as his life and teachings are compared with sages of all nations and ages, his vast pre-eminence will be made to stand clearly out. Dr. Williamson is doing a good work in these articles, as he has in his natural Theology printed in former issues of the *Kung Pao*.

The Report of the Conference by Dr. Edkins, is continued. We notice that the "Term Question," is beginning to interest the natives. The *Kung Pao*, circulating among all parties, offers an excellent opportunity for the native brethren to give their opinions. Then follows an article from Mr. Moule on his special theme; observations on Christian doctrine by a native writer; an article on Diagnosis by Dr. Kerr; an essay by another native author; discussion of Scripture subjects; obituary notices of Rev. C. F. Preston and Dr. Douglass; and last of all general intelligence. Mr. Allen has prepared a map of the seat of war in Turkey, printed in this number, which will help to a knowledge of movements of the armies. The usual notes from various parts of the world close as interesting a copy of this magazine as we have seen in sometime. We hope the new departure will be a success, and that the *Kung Pao* will be introduced and recommended to all classes of Chinese.

••• Articles are on hand, by Rev. J. Ross. Gustavus. Rev. Dr. Douglas. Rev. J. Lees. Anonymous. Rev. C. H. Judd. Hoinos. Canon McClatchie. Rev. C. W. Mateer. D. Z. T. Sheffield. J. V. N. Talmage, D.D. A. B. Hutchinson. A. E. Moule. J. Edkins. Dr. Szevoong. Rev. W. McGregor.

